

A Primitive

CATECHISM.

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A Primitive
CATECHISM;

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By WAY of
Question and Answer.

IN TWO PARTS.

USEFUL FOR
Charity SCHOOLS.

WITH THE
Texts of SCRIPTURE

Proper for the PROOF of the Several

A N S W E R S.

By a Presbyter of the Church of ENGLAND.

L O N D O N :

Printed for J. Senex, at the Globe in Salisbury-Court in Fleet-
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A PRIMITIVE CATECHISM;

By WAY of
Question and Answer.

In TWO PARTS.
1791

CHARITABLE SCHOOLS.
FOR



WITH THE
TEXT OF SCRIPTURE

For the Use of the School of the General

ANSWERS.

By a Presbyter of the Church of ENGLAND.

L O N D O N :

Printed for J. Snow, at the Globe in St. John's Street, in Fleet-Street; and W. Taylor, at the Sign of the Three Kings, in Pall-mall, 1791.

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Primitive Catechism

USEFUL FOR

Charity-Schools.

P A R T I.

For the *Catechumens* ; or, *Beginners*
in Christianity.

S E C T I O N I.

Q. **W**HO made you, and all the World?

A. *God Almighty.*

Gen. I. 1.] In the Beginning God created the Heaven and the Earth.

Job X. 8.] Thine Hands have made me and fashioned me, together round about.

Is. XLV. 18. For thus saith the Lord that created the Heavens, God himself that formed the Earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I am the Lord, and there is none else.

Q. Why did God make the World ?

A. *To manifest his glorious Perfections ; and to communicate of his Goodness to his Creatures.*

B

Nehem.

Nehem. IX. 6.] Thou, even thou art Lord alone : thou hast made Heaven, the Heaven of Heavens with all their Host ; the Earth, and all things that are therein ; the Seas, and all that is therein ; and thou preservest them all ; and the Host of Heaven worshippeth thee.

Prov. XVI. 4.] The Lord hath made all things for himself.

Isa. XLIII. 7.] I have created him for my Glory, I have formed him, yea, I have made him.

Q. Why did God make Man in particular ?

A. *As a reasonable and free Creature, to have Dominion over the rest ; and to praise and adore, and serve him the common Creator, and Benefactor of them all.*

Gen. I. 26. 27, 28.] And God said, let us make Man in our Image, after our Likeness ; and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it ; and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth.

Psal. CIV. 31, 33.] The Glory of the Lord shall endure for ever : The Lord shall rejoice in his Works.—I will sing unto the Lord as long as I live ; I will sing praise unto my God, while I have my Being.

Psal. CXLV. 1. 2.] I will extol thee my God, O King, I will bless thy Name for ever and ever. Every day will I bless thee, and I will praise thy Name for ever and ever, &c.

Q. Of how many parts did the Primitive Christians suppose Man to be made ?

A. *Of three, (1.) The Spirit, or rational and immortal Part, (2.) The Soul, or sensitive Part, and (3.) The Body or fleshy Part.*

1 Thes. V. 23.] And I pray God, your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.

Q. What

Q. What do the Scriptures particularly teach you of God?

A. (1.) *That there is but One True God.*

Deut. VI. 4.] Hear, O *Israel*, the Lord our God is One Lord.

Mark XII. 29 & 32.] And Jesus answered him, the first of all the Commandments is, Hear, O *Israel*, the Lord our God is One Lord.—And the Scribe said unto him, Well Master, thou hast said the Truth; for there is One God, and there is none other but he.

Joh. XVII. 3.] And this is Life Eternal, that they might know thee, the only true God; and Jesus Christ whom thou hast sent.

1 Cor. VIII. 6.] But to us there is but One God, the Father, Of whom are all things, and we in him; and One Lord Jesus Christ, By whom are all things, and we By him.

(2.) *That He is Everlasting in Duration,*

Psal. XC. 2.] Before the Mountains were brought forth; or ever thou hadst formed the Earth and the World, even from Everlasting to Everlasting thou art God.

(3.) *Almighty in Power,*

Job XLII. 2.] I know that thou canst do every thing, and that no thought can be with-holden from thee.

Dan. V. 21.] — Till he knew that the most high God ruleth in the Kingdom of Men, and that he appointeth over it whomsoever he will.

Luk. I. 37.] For with God, nothing shall be impossible.

(4.) *Of Infinite Knowledge,*

Heb. IV. 13.] Neither is there any Creature that is not manifest in his sight: But all things are naked and open unto the Eyes of him with whom we have to do,

(5.) *And Wisdom,*

Psal. CIV. 24.] O Lord how manifold are thy Works! in Wisdom hast thou made them all.

Rom. XVI. 27.] To God only Wise be Glory, through Jesus Christ,

(6.) *And Justice,*

Gen. XVIII. 25.] That be far from thee to do after this manner, to slay the righteous with the wicked : And that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the Earth do right ?

Psal. CXLV. 17.] The Lord is righteous in all his ways, and holy in all his works.

(7.) *And Holiness,*

Exod. XV. 11.] Who is like unto thee, O Lord, among the Gods ? Who is like thee ; glorious in Holiness, fearful in Praises, doing Wonders ?

If. VI. 3.] And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts ; the whole Earth is full of his Glory.

(8.) *And Goodness,*

Exod. XXXIV. 6, 7.] And the Lord passed by before him, and proclaimed, The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth. Keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin ; and that will by no means clear the Guilty : visiting the Iniquity of the Fathers, upon the Children, and upon the Childrens Children, unto the third, and to the fourth Generation.

Psal. CIII. 8.] The Lord is Merciful and Gracious, slow to Anger, and plenteous in Mercy.

Matt. XIX. 17.] And he said unto him, why callest thou me Good ? there is none Good but One that is God.

(9.) *Faithful to his Word and Promises,*

Deut. XXXII. 4.] He is the Rock, his Work is perfect : For all his ways are Judgment : A God of Truth, and without Iniquity, Just and Right is he.

If. XXV. 1.] O Lord, thou art my God, I will exalt thee, I will praise thy name ; for thou hast done wonderful things : thy Counsels of old are Faithfulness and Truth.

(10.) *The Maker and Preserver of the whole World,*

Nehem. IX. 6.] Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host,

ost, the Earth and all things that are therein, the Seas
d all that is therein, and thou preservest them all, and
e Host of Heaven worshippeth thee.

Acts XVII. 24.] God that made the World, and all things
erein. seeing that he is the Lord of Heaven and Earth,
wellet not in Temples made with Hands.

Acts XIV. 15.] Why do ye these things? We also
e Men of like Passions with you, and preach unto you,
at ye should turn from these Vanities unto the living God,
hich made Heaven, and Earth, and the Sea, and all things
at are therein.

*And, (11.) The God and Father of our Lord Jesus
Christ.*

Rom. XV. 6.] That ye may with one Mind and one
mouth glorifie God, even the Father of our Lord Jesus
Christ.

1 Cor. VIII. 6.] But to us there is but one God, the Fa-
ther, of whom are all things, and we in him; and one
Lord Jesus Christ, by whom are all things, and we by him.

Ephes. 1. 3.] Blessed be the God and Father of our Lord
Jesus Christ, who hath blessed us with all spiritual Blessings
heavenly Places in Christ.

Q. What are the Duties we owe to God?

A. (1.) We are to Love him above all things,

Deut. VI. 5.] And thou shalt love the Lord thy God
with all thine Heart, and with all thy Soul, and with all
thy Might.

Matt. XXII. 37.] Jesus said unto him, thou shalt love
the Lord thy God with all thy Heart, and with all thy
Soul, and with all thy Mind.

(2.) To Honour him,

Dan. IV. 37.] Now I *Nebuchadnezzar* praise and extol
and honour the King of Heaven, all whose works are Truth,
and his ways Judgment, and those that walk in Pride he
is able to abase.

Mal. I. 6.] A Son honoureth his Father, and a Servant
his Master: If then I be a Father, where is mine honour?
and if I be a Master, where is my fear? saith the Lord of
Hosts.

(3.) To

(3.) *To Fear him,*

If. VIII. 13.] Sanctifie the Lord of Hosts himself; and let him be your fear, and let him be your dread.

Jer. V. 22.] Fear ye not me, saith the Lord, will ye not tremble at my presence? which have placed the Sand for the bound of the Sea, by a perpetual Decree that it cannot pass it; and though the Waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

Luke XII. 4, 5.] And I say unto you, my Friends, be not afraid of them that kill the Body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into Hell, yea, I say unto you, fear him.

(4.) *To put our Trust in him,*

If. XXVI. 4.] Trust ye in the Lord for ever: For the Lord JEHOVAH is everlasting strength.

1 Tim. IV. 10.] For therefore we labour, and suffer reproach, because we trust in the living God, who is the Saviour of all Men, especially of those that believe.

(5.) *To Pray to him,*

Psal. LV. 17.] Evening and Morning and at Noon will I pray, and cry aloud, and he shall hear my Voice.

Luke XVIII. 1.] And he spake a Parable unto them to this end, that Men ought always to pray, and not to faint.

(6.) *To Praise him,*

1 Chron. XXIX. 13.] Now therefore, our God, we thank thee, and praise thy glorious Name.

Psal. XXXIII. 1.] Rejoice in the Lord, O ye Righteous: for praise is comely for the upright.

Rev. XIX. 5.] And a Voice came out of the Throne, saying, Praise our God, all ye his Servants, and ye that fear him, both small and great.

(7.) *To give him Thanks,*

Ephes. V. 20.] Giving thanks always, for all things unto God, and the Father, in the Name of our Lord Jesus Christ.

(8.) *To*

(8.) To be Obedient to his Laws,

Matt. XIX. 17.] If thou wilt enter into Life, keep the Commandments.

Eccles. XII. 13.] Fear God, and keep his Commandments; for this is the whole Duty of Man.

And, (9.) To Resign our selves to his holy Will, in all things.

Job I. 21, 22.] Job said, Naked came I out of my Mother's Womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

Matt. XXVI. 42.] He went away again the second time, and prayed, saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done!

Q. By whom did God make the World?

A. By Jesus Christ, his Only-begotten Son, our Redeemer, who was in the beginning with God his Father.

Joh. I. 1, 2, 3.] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.

Colos. I. 16, 17.] For by him were all things created that are in Heaven and Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him. And he is before all things, and by him all things consist.

Q. Who was the Sanctifier of good Men from the beginning of the World?

A. The Spirit of God; who also moved on the face of the Waters, at the Creation.

Gen. I. 2.] And the Spirit of God moved on the face of the Waters.

Job XXVI. 13.] By his Spirit he hath garnished the heavens.

SECTION II.

Q. What Creatures did the ancient Christians believe God created before the visible World ?

A. *The Invisible Beings, viz. The Cherubim and Seraphim, the Acons and Hosts, the Powers and Authorities, the Principalities and Thrones, the Arch Angels and Angels.*

Job XXXVIII. 7.] When the Morning Stars sung together, and all the Sons of God shouted for Joy. [See Constitut. Apostol. VIII. 12.]

Q. In how many Days did God make the visible World ?

A. *In six Days.*

Exod. XX. 11.] For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is.

Q. What was the first Days work of the Creation ?

A. *The Light.*

Gen. I. 1—5.] In the beginning God created the Heaven and the Earth. And the Earth was without form, and void, and Darknes was upon the face of the deep, and the Spirit of God moved upon the face of the Waters. And God said, let there be Light, and there was Light. And God saw the Light that it was good, and God divided the Light from the Darknes. And God called the Light Day and the Darknes he called Night ; and the Evening and the Morning were the first Day.

Q. What was the second Days work ?

A. *The Firmament, and the Clouds.*

Gen. I. 6—8.] And God said, let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters. And God made the Firmament, and

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vided the Waters which were under the Firmament, from the Waters which were above the Firmament; and it was so. And God called the Firmament Heaven; and the Evening and the Morning were the second Day.

Q. What is the Firmament?

A. *The Air, or open Space between the Earth and Heaven.*

Gen. I. 20.] Fowl that may fly above the Earth in the open Firmament of Heaven.

Q. What was the third Day's work?

A. *The Sea, and dry Land: With the Herbs, Trees, and Plants.*

Gen. I. 9—13.] And God said, let the Waters under the Heavens be gathered together in one place, and let the dry Land appear; and it was so. And God called the dry Land Earth, and the gathering together of the Waters called he Seas: And God saw that it was good. And God said, Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit Tree yielding Fruit after his kind, whose Seed is in it self upon the Earth; and it was so. And the Earth brought forth Grass, and Herb yielding Seed after his kind, and the Tree yielding Fruit, whose Seed was in it self after his kind; and God saw that it was good. And the Evening and the Morning were the third Day.

Q. What was the fourth Day's work?

A. *The Sun, the Moon, and the Stars.*

Gen. I. 14—19.] And God said, Let there be Lights in the Firmament of Heaven, to divide the Day from the Night; and let them be for Signs and for Seasons, and for Days and Years. And let them be for Lights in the Firmament of Heaven, to give Light upon the Earth; and it was so. And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night; he made the Stars also. And God set them in the Firmament of Heaven, to give Light upon the Earth. And to rule over the Day, and over the Night, and to divide the Light from the Darkness; and God saw that it was good. And the Evening and the Morning were the fourth Day.

Q. What was the fifth Day's work ?

A. *The Fish in the Sea, and the Fowls in the Air.*

Gen. I. 20—23.] And God said, Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl that may fly above the Earth in the open Firmament of Heaven. And God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their kind, and every winged Fowl after his kind ; and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth. And the Evening and the Morning were the fifth Day.

Q. What was the sixth Day's work ?

A. *The Beasts that live upon the dry Land,*

Gen. I. 24, 25.] And God said, let the Earth bring forth the living Creature after his kind, Cattle and creeping thing, and Beast of the Earth after his kind ; and it was so. And God made the Beast of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth after his kind ; and God saw that it was good.

And after all, Man and Woman, Adam and Eve.

Gen. I. 26, 27.] And God said, Let us make Man in our Image, after our Likeness : And let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.

Q. How did God make Man ?

A. He formed him of the Dust of the Ground, and Breathed into his Nostrils the Breath of Life, and Man became a living Soul.

Gen. II. 7.] And the Lord God formed Man of the Dust of the Ground, and Breathed into his Nostrils the Breath of Life, and Man became a living Soul.

Q. What

Q. What did God do on the seventh Day?

A. *He rested from his Work, and sanctified that Day, or set it a-part for a Day of Holiness; a Day of Praise, and Thanksgiving to him for the Work of Creation.*

Gen. II. 1—3.] Thus the Heaven and the Earth were finished, and all the Host of them. And on the sixth Day God ended his Work which he had made, and he rested on the seventh Day from all his Work which he had made. And God blessed the seventh Day and sanctified it, because that in it he had rested from all his Work, which God created and made.

S E C T I O N III.

Q. Where did God put the first Man and Woman?

A. *In the Garden of Eden, a Paradise of Pleasure, to dress it and keep it.*

Gen. II. 8, 9, 15.] And the Lord God planted a Garden Eastward in Eden, and there he put the Man whom he had formed. And out of the Ground made the Lord God to grow every Tree that is pleasant to the sight, and good for Food: The Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and Evil.—And the Lord God took the Man, and put him into the Garden of Eden, to dress it, and to keep it.

Q. What Promise did the ancient Christians understand that he made them upon their Obedience?

A. *The continuance of that happy State they then enjoy'd; and the Prospect of being translated to greater Blessings in another World.*

[See Constitut. Apost. VIII. 12.]

Q. What positive Law did God give them in Paradise?

A. *He forbad them to eat of only one Tree in the Garden, of the Tree of Knowledge of Good and Evil.*

Gen. II. 16, 17.] And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat : But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it ; for in the Day that thou eatest thereof thou shalt surely die.

Gen. III. 3.] But of the Fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Q. Did they observe that Law ?

A. *No : But Adam, by the deceit of the old Serpent, the Devil and Satan, and by the Counsel of his Wife, did eat of the forbidden Fruit, and so forfeited his Right to the Blessings of that Covenant.*

See Gen. III. 1—13.]

Joh. VIII. 44.] Ye are of your Father the Devil, and the Lusts of your Father ye will do : He was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him : When he speaketh a Lye, he speaketh of his own : For he is a Lyar, and the Father of it.

1 Joh. III. 8.] He that committeth Sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

Rev. XII. 9.] And the great Dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the whole World : He was cast out into the Earth, and his Angels were cast out with him.

Rev. XX. 2.] And he laid hold on the old Serpent, which is the Devil and Satan.

Q. What Punishment did God inflict upon them for their Disobedience?

A. *They*

A. They were both banish'd Paradise, and had Death entail'd upon themselves and their Posterity.

Gen. III. 23, 24.] Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken. So he drove out the Man; and he placed at the East of the Garden of Eden Cherubims, and a flaming Sword, which turned every way to keep the way of the Tree of Life.

[See the last Answer but one.]

Q. What peculiar Punishment had the Man for his Disobedience?

A. The Ground was cursed, and he was to labour hard for his Sustenance.

Gen. III. 17, 18, 19.] And unto Adam he said, Because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the Ground for thy sake, in sorrow shalt thou eat of it all the Days of thy Life. Thorns also, and Thistles shall it bring forth to thee: And thou shalt eat of the Herb of the Field. In the sweat of thy Face shalt thou eat Bread, 'till thou return unto the Ground, for out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return:

Q. What peculiar Punishment had the Woman for being first in the Transgression?

A. She was to conceive, and bring forth Children with sorrow; and be under great Subjection to her Husband.

Gen. III. 16.] Unto the Woman he said, I will greatly multiply thy Sorrow, and thy Conception; in sorrow thou shalt bring forth Children: And thy desire shall be [subject to] thy Husband, and he shall rule over thee.

SECTION IV.

Q. Did God utterly cast off Mankind upon their Disobedience?

A. No: He promised to send a Saviour, to save and redeem them.

Q. Where do the earliest Footsteps of such a Promise appear?

A. Immediately after the fall of Man, when God said to the old Serpent; The Seed of the Woman shall bruise thy Head, and thou shalt bruise his Heel.

Gen. III. 15.] And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.

1 Joh. III. 8.] He that committeth Sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

Q. What may we understand by those Words?

A. That one who was to be peculiarly the Seed of the Woman, should undergo great Afflictions from the Devil, but at length should destroy his Power and Tyranny over Mankind.

Heb. II. 14.] For as much then as Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the power of Death, that is, the Devil.

See *1 Joh. III. 8.* above.]

Q. How many sorts of Laws has God given Mankind?

A. Principally Three: (1.) The Law of Nature (2.) The Jewish Law; And, (3.) The Christian Law.

Q. What

Q. What is the *Law of Nature*?

A. *Such Rules of Sobriety towards our selves, Righteousness towards other Men, and Piety towards God, as natural Reason and Conscience tell us are our Duty.*

Tit. II. 12.] Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World.

Q. What is the *Jewish Law*?

A. *Those positive Rules that God super-added to the Laws of Nature for the Nation of the Jews, and are contained in the five Books of Moses.*

Deut. IV. 12.] Now therefore hearken, O Israel, unto the Statute, and unto the Judgments which I teach you, or to do them, that ye may live, and go in and possess the Land, which the Lord God of your Fathers giveth you: Ye shall not add unto the Word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you.

Q. What is the *Christian Law*?

A. *Those positive Rules which God super-added to the Laws of Nature, by Christ Jesus, for all Christians, and are contained in the sacred Books of the New Testament.*

Matt. XXVIII. 19, 20.] Go ye therefore, teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the World.

SECTION V.

Q. Who was the first Murderer?

A. *Wicked Cain, who slew his Brother Abel.*

Gen.

Gen. IV. 8.] And Cain said unto Abel his Brother, Let us go into the Field ; and it came to pass when they were in the Field, that Cain rose up against Abel his Brother and slew him.

Q. Why did he slay him ?

A. *Because he was a better Man, and better accepted of God than himself.*

Heb. XI. 4.] By Faith, Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was righteous, God testifying of his Gifts : And yet he being dead, yet speaketh.

Q. What was his Punishment for that Murder ?

A. *God made the Ground which he tilled Barren, and made him a Fugitive and a Vagabond in the Earth.*

Gen. IV. 12.] When thou tillest the Ground, it shall henceforth yield unto thee her Strength ; a Fugitive and a Vagabond shalt thou be in the Earth.

Q. Which other righteous Man did God accept of in a peculiar manner ?

A. *He accepted of pious Enoch, and translated him to Heaven alive, because he walked exactly according to the Laws of God.*

Gen. V. 24.] And Enoch walked with God, and he was not, for God took him.

Heb. XI. 5.] By Faith Enoch was translated that he should not see Death, and was not found because God translated him ; for before his Translation he had this Testimony, that he pleased God.

Q. Why did God send a Flood to destroy the Earth ?

A. *For the great Wickedness of those that dwelt therein.*

Gen. VI. 5, 6, 7.] And God saw the Wickedness of Man, that was great in the Earth, and that every Imagination of the Heart of Man was evil.

Though

Thoughts of his Heart, was only Evil continually. And it repented the Lord that he had made Man, and it grieved him at his Heart. And the Lord said, I will destroy Man whom I have created, from the Face of the Earth; both Man, and Beast, and the creeping thing, and the Fowls of the Air: For it repenteth me that I have made them.

Gen. VI. 12, 13.] The Earth also was corrupt before God, and the Earth was filled with Violence: And God looked upon the Earth, and behold it was corrupt: For all Flesh had corrupted his way upon the Earth. And God said unto Noah, the end of all Flesh is come before me, for the Earth is filled with Violence through them; and behold, I will destroy them with the Earth.

Q. How was this Flood brought upon the Earth?

A. *The Windows of Heaven were opened, and it Rained forty Days and forty Nights; and the Fountains of the great Deep were broken up.*

Gen. VII. 11, 12, 17.] In the six Hundredth Year of Noah's Life, in the second Month, the seventeenth Day of the Month, the same Day were all the Fountains of the great Deep broken up, and the Windows of Heaven were opened. And the Rain was upon the Earth forty Days and forty Nights.—And the Flood was forty Days upon the Earth, and the Waters increased and bear up the Ark, and it was lift up above the Earth.

Q. What was destroy'd by the Flood?

A. *Every living Creature on the dry Land; except Noah, and his Wife, and his three Sons, and their three Wives; and two of every sort of unclean; and seven of every sort of clean Creatures; which were preserved with Noah in the Ark.*

Gen. VII. 1, 2, 3, 4.] And the Lord said unto Noah, Come thou, and all thy House into the Ark: For thee have I seen righteous before me in this Generation. Of every clean Beast thou shalt take to thee by sevens, the Male and his Female: And of Beasts that are not clean by two, the Male and his Female. Of Fowls also of the Air by sevens, the Male

Male and the Female, to keep Seed alive upon the Face of all the Earth. For yet seven Days, and I will cause it to Rain upon the Earth forty Days and forty Nights : And every living Substance that I have made will I destroy from off the Face of the Earth.

Gen. VII. 21, 22, 23.] And all Flesh died that moved upon the Earth, both of Fowl, and of Cattle, and of Beast, and of every creeping thing that creepeth upon the Earth, and every Man. All in whose Nostrils was the Breath of Life, of all that was in the dry Land died. And every living Substance was destroy'd, which was upon the Face of the Ground, both Man, and Cattel, and the creeping things, and the Fowl of the Heaven, and they were destroy'd from the Earth : And Noah only remained alive, and they that were with him in the Ark.

2 Pet. II. 5.] And spared not the old World, but saved Noah the eighth Person, a Preacher of Righteousness, bringing in the Flood upon the World of the Ungodly.

Q. What sign did God give that he would drown the World no more ?

A. The Rain-bow, for a Token of a Covenant between God, and every living Creature that was upon the Earth.

Gen. IX. 8—17.] And God spake unto Noah and to his Sons with him, saying, And I, behold I establish my Covenant with you, and with your Seed after you. And with every living Creature that is with you, of the Fowl, of the Cattel, and of every Beast of the Earth with you, from all that go out of the Ark, to every Beast of the Earth. And I will establish my Covenant with you : neither shall all Flesh be cut off any more by the Waters of a Flood ; neither shall there any more be a Flood to destroy the Earth. And God said, This is the Token of the Covenant which I make between me, and you, and every living Creature that is with you, for perpetual Generations. I do set my Bow in the Cloud ; and it shall be for a Token of a Covenant between me and the Earth. And it shall come to pass when I bring a Cloud over the Earth, that the Bow shall be seen in the Cloud. And I will remember my Covenant which is between

Between me and you, and every living Creature of all Flesh. And the Waters shall no more become a Flood to destroy all, Flesh. And the Bow shall be in the Cloud, and I will look upon it, that I may remember the everlasting Covenant that is between God, and every living Creature of all Flesh that is upon the Earth. And God said unto Noah, This is the Token of the Covenant which I have established between me and all Flesh that is upon the Earth.

Q. What Permission did God give Men after the Flood?

A. *That of eating Flesh ; as he had before given them the Herbs and Fruits of the Earth for Food.*

Gen. IX. 3.] Every moving thing that liveth shall be Meat for you, even as the green Herb have I given you all things.

Q. What Restraint was given with this Permission?

A. *They were strictly forbidden the eating of Blood ; which Prohibition the first Christians ever understood to belong to themselves also.*

Gen. IX. 4.] But Flesh with the Life thereof, which is the Blood thereof, shall you not eat.

Acts XV. 20.] But that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from things Strangled, and from Blood.

Verses 28, 29.] For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burthen than these necessary things, That ye abstain from Meats offered to Idols, and from Blood, and from things Strangled, and from Fornication : From which, if ye keep your selves, ye shall do well.

SECTION VI.

Q. How long did Men commonly live before the Flood?

A. *To eight or nine Hundred Years.*

See Gen. V.]

D:

Q. How

Q. How long have they commonly lived since?

A. *Their Lives were gradually shortened, 'till they came to seventy or eighty Years.*

See *Gen. XI. 10—26.*

Psal. XC. 10.] The Days of our Years are threescore Years and ten : and if by reason of Strength they be fourscore Years, yet is their Strength but Labour and Sorrow ; for it is soon cut off, and we fly away.

Q. Which were the Sons of *Noah*, by whom the Earth was peopled, after the Flood ?

A. *Shem, from whom Asia ; Ham, from whom Africa ; and Japheth, from whom Europe was peopled.*

Gen. IX. 18, 19.] And the Sons of Noah that went forth of the Ark, were Shem, Ham, and Japheth ; and Ham is the Father of Canaan. These are the three Sons of Noah, and of them was the whole Earth over-spread.

See *Gen. X. throughout.]*

Q. Where were the Languages confounded ?

A. *At Babel.*

Gen. XI. 1—9.] And the whole Earth was of one Language, and of one Speech. And it came to pass, as they journey'd from the East, that they found a plain in the Land of Shinar, and they dwelt there. And they said one to another, go to, let us make Brick, and burn them thoroughly. And they had Brick for Stone, and Slime had they for Mortar. And they said, Go to, let us Build us a City and a Tower, whose top may reach unto Heaven ; and let us make us a name, lest we be scattered abroad upon the Face of the whole Earth. And the Lord came down to see the City, and the Tower which the Children of Men builded. And the Lord said, Behold the People is one, and they have all one Language, and this they begin to do : And now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their Language, that they may not understand one another's Speech. So the Lord scattered them abroad from thence,

ence, upon the Face of all the Earth; and they left off to build the City. Therefore is the name of it called Babel, because the Lord did there confound the Language of the Earth: And from thence did the Lord scatter them abroad, upon the Face of all the Earth.

Q. Who was called the Friend of God?

A. Abraham; *who being delivered from the Imity of his Fore-fathers, entered into a Covenant with God by Circumcision.*

Gen. XII. 1, 2, 3.] Now the Lord said unto Abram, Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land that I will shew thee. And I will make of thee a great Nation, and I will bless thee, and make thy Name great; and thou shalt be a Blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the Families of the Earth be blessed.

Gen. XVII. 1—14.] And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect. And I will make my Covenant between me and thee, and I will multiply thee exceedingly. And Abraham fell on his Face, and God talked with him, saying, As for me, behold my Covenant with thee, and thou shalt be a Father of many Nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a Father of many Nations have I made thee. And I will make thee exceeding fruitful, and I will make Nations of thee, and Kings shall come out of thee. And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan, for an everlasting Possession, and I will be their God. And God said unto Abraham, thou shalt keep my Covenant therefore, thou and thy Seed after thee, in their Generations. This is my Covenant which I shall keep between me and you, and thy Seed after thee; every Man-child among you shall be circumcised. And ye shall

shall circumcise the Flesh of your Fore-skin, and it shall be a Token of a Covenant between me and you. And he that is eight Days old shall be circumcised among you, every Man-child in your Generations, he that is born in thy House, or bought with Money, of any Stranger, which is not of thy Seed. He that is born in thy House, and that is bought with thy Money, must needs be circumcised. And my Covenant shall be in your Flesh, for an everlasting Covenant. And the uncircumcised Man-child, whose Flesh of his Fore-skin is not circumcised, that Soul shall be cut off from his People; he hath broken my Covenant.

Q. Which were the Cities which God burnt with Brimstone and Fire from Heaven for their horrible Wickedness.

A. *The four Cities of Sodom, Gomorrah, Admah, and Zeboim.*

Gen. XIII. 13.] But the Men of Sodom were wicked and Sinners before the Lord exceedingly.

Gen. XIX. 24, 25.] Then the Lord rained upon Sodom and upon Gomorrah, Brimstone and Fire from the Lord, out of Heaven. And he over-threw those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground.

Dent. XXIX. 23.] And that the whole Land thereof is Brimstone, and Salt, and Burning, that it was not sown, nor Beareth, nor any Grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord over-threw in his Anger, and in his Wrath.

2 Pet. II. 6.] And turning the Cities of Sodom and Gomorrah into Ashes, condemned them with an overthrow, making them an Example unto those that after should be Ungodly.

Q. Who were saved from that Burning?

A. *Lot, with those of his Family that believed God; upon Account of his Piety, and his Relation to Abraham, who had made Intercession for Sodom.*

Gen. XIX. 15.] And when the Morning arose, then the Angels hastened Lot, saying, Arise, take thy Wife, and

two Daughters which are here, lest thou be consumed in the iniquity of the City.

Gen. XIX. 20.] And it came to pass, when God destroyed the Cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the over-throw, when he over-threw the Cities in the which Lot dwelt.

2 Pet. II. 7.] And delivered just Lot, vexed with the filthy Conversation of the wicked.

Gen. XVIII. 23—33.] And Abraham drew near and said; Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty Righteous within the City: wilt thou also destroy and not spare the place, for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee; Shall not the judge of all the Earth do right? And the Lord said, If I find in Sodom fifty Righteous within the City, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but Dust and ashes. Peradventure, there shall lack five of the fifty Righteous: wilt thou destroy all the City for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure, there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, O let not the Lord be angry, and I will speak, Peradventure, there shall be thirty found there. And he said, I will not do it if I find thirty there. And he said, behold now I have taken upon me to speak unto the Lord: Peradventure, there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure, ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had ceased communing with Abraham: And Abraham returned to his place.

Q. Who was the first Priest of the true God expressly so called in Scripture?

A. Mel-

A. Melchisedek *King of Salem*; to whom Abraham gave Tithes of all; and who blessed Abraham

18, 19, 20 See Gen. XIV. 17—24.] And Heb. VII. 1—28.] 1, 2.

Q. Who was the great Example of Patience?

A. Job; who was Rewarded for the same with the doubling of his Possessions.

Job I. 3.] His Substance also was seven thousand Sheep and three thousand Camels, and five hundred yoke of Oxen and five hundred she Asses, and a very great Household; that this Man was the greatest of all the Men of the East.

Job XLII. 12.] So the Lord blessed the latter end of Job more than his beginning: For he had fourteen thousand Sheep, and six thousand Camels, and a thousand yoke of Oxen, and a thousand she Asses.

Jam. V. 11.] Behold, we count them happy which endure. Ye have heard of the Patience of Job, and have seen the end of the Lord, That the Lord is very pitiful and of tender mercy.

Q. Who was Abraham's Son of the Promise?

A. Isaac; whom he offer'd as a Sacrifice to God, but was prevented from slaying him by an Angel, and blessed for such his ready Obedience.

See Gen. XXII. 1—19.] 2, 9, 10, 12.

Q. Who was Isaac's Son?

A. Jacob, whom God named Israel.

Gen. XXXII. 27, 28.] And he said unto him, what is thy name: And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a Prince hast thou power with God, and with Men, and hast prevailed.

Q. Who are the Gentiles so often mention'd in the Books of the Old and New Testament?

A. All the rest of the World besides the Jews, who were the Posterity of Jacob.

Q. What

Q. What Sons had Jacob or Israel?

A. He had twelve Sons; the Patriarchs; or Heads of the twelve Tribes of Israel.

See Gen. XXXV.] 23 -26.

And his Posterity, through God's peculiar Blessing, and according to his Promise to Abraham, increased to a great multitude.

Gen. XV. 5.] And he brought him forth abroad, and said, look now toward Heaven, and tell the Stars if thou be able to number them: And he said unto him, so shall thy Seed be.

Deut. I. 10.] The Lord your God hath multiplied you, and behold you are this Day as the Stars of Heaven for multitude.

Exod. I. 7.] And the Children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the Land was filled with them.

Exod. XII. 37.] And the Children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, that were Men, besides Children.

Q. Whither did these Patriarchs go?

A. They were driven into Egypt by a great Famine; where they were made Bonds-men by Pharaoh King of Egypt.

Gen. XLVI. 1-7.] And Israel took his journey, and all that he had, and came to Beer-sheba, and offered Sacrifices unto the God of his Father Isaac. And God spake unto Israel, in the Visions of the Night, and said, Jacob, Jacob; and he said, Here am I. And he said, I am God, the God of thy Father: Fear not to go down into Egypt, for I will there make of thee a great Nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine Eyes. And Jacob arose up from Beer-sheba; and the Sons of Israel carry'd Jacob their Father, and their little ones, and their Wives; in the Waggon which Pharaoh had sent to carry him. And they

E

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they took their Cattle and their Goods which they had gotten in the Land of Canaan, and came into Egypt, Jacob and all his Seed with him. His Sons, and his Sons Wives with him, his Daughters, and all his Seed brought he with him into Egypt.

Q. Whom did God make Governor over the Land of Egypt?

A. Joseph; and that as a Reward of his Chastity, in rejecting the Adulterous Sollicitations of his Mistress.

Gen. XXXIX. and XLI.]

S E C T I O N VII.

Q. By whom did God deliver his People, from their Bondage in Egypt?

A. By Moses; to whom God appeared in the Bush, and by whom he wrought many Miracles in Egypt.

See Exod. III. &c.]

Q. What Judgments did God inflict upon Pharaoh and the Egyptians, in order to deliver his People from their Bondage under them?

A. He punished them with ten Plagues, viz. With the Plague (1) of Water turned into Blood.

Exod. VII. 19—25.]

(2) Of Frogs.

VIII. 1—15.]

(3) Of Lice.

16—19.]

(4) Of Flies.

20—23.]

(5) Of

(5) *Of Murrain upon Beasts.*

IX. 1---7.]

(6) *Of Boils and Blains upon Men.*

8---12.]

(7) *Of Hail.*

13---35.]

(8) *Of Locusts.*

X. 1---20.

(9) *Of Darkness.*

21---23.]

(10) *Of slaying all their First Born.*

XI. 4---8. and XII. 29, 30.]

Q. Did not God give his People some especial Charge before he inflicted the last of these Plagues ?

A. Yes : He appointed them to kill the Passover ; that is, That every Family should kill a Lamb, and sprinkle the Blood thereof upon the Door Posts, and the Side Posts of their Houses, and eat it with Unleavened Bread.

See *Exod. XII.*

Q. Why was it called the Passover ?

A. Because the Angel of the Lord, who destroy'd the First Born of the Egyptians, Passed Over and spared the Houses of the Israelites, where the Blood of that Lamb was sprinkled.

Exod. XII. 13, 23.] And the Blood shall be to you for a Token upon the Houses where you are ; and when I see the Blood I will pass over you, and the Plague shall not be

upon you to destroy you, when I smite the Land of Egypt.—— For the Lord will pass through to smite the Egyptians: and when he seeth the Blood upon the Lintel, and on the two side Posts, the Lord will pass over the Door, and will not suffer the Destroyer to come in unto your Houses to smite you.

Q. How was this great Deliverance kept in Remembrance?

A. *The Israelites were commanded always to keep a yearly Feast, in the Spring, in the Month Abib, for a Memorial thereof; which was called, The Feast of the Passover, or The Feast of Unleavened Bread.*

Exod. XII.]

Q. What were the other principal Solemnities appointed to the Jews?

A. *The Feast of Weeks, and the Feast of Tabernacles, and the great Day of Expiation.*

Q. When was the Feast of Weeks?

A. *At Pentecost, or fifty days after the Passover at the end of Wheat Harvest.*

Exod. XXXIV. 22.] And thou shalt observe the Feast of Weeks, of the first Fruits of Wheat Harvest.

Deut. XVI. 9, 10, 11.] Seven Weeks shalt thou number unto thee: Begin to number the Seven Weeks from such time as thou beginnest to put the Sickle to the Corn. And thou shalt keep a Feast of Weeks unto the Lord thy God, with a Tribute of a Free-will Offering of thine Hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoyce before the Lord thy God, thou, and thy Son, and thy Daughter, and thy Man-Servant, and thy Maid-Servant, and the Levite that is within thy Gates, and the Stranger, and the Fatherless, and the Widow, that are among you, in the place which the Lord thy God hath chosen, to place his Name there.

Q. When

Q. When was the Feast of Tabernacles?

A. *In Autumn, for seven Days, from the fifteenth Day of the seventh Month; in memory of their living Tabernacles for forty Years in the Wilderness.*

Deut. XVI. 13, 14, 15.] Thou shalt observe the Feast of Tabernacles seven Days;

[From the fifteenth Day of the seventh Month, Lev. XXIII.

4.] After that thou hast gathered in thy Corn, and thy Wine, and thou shalt rejoyce in thy Feast, thou, and thy Son, and thy Daughter, and thy Man-Servant, and thy Maid-Servant, and the Levite, the Stranger, the Fatherless, and the Widow, that are within thy Gates. Seven Days shalt thou keep a Solemn Feast unto the Lord, in the place which the Lord shall choose: Because the Lord thy God shall bless thee, in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

See Levit. XXIII. 33—44]

Q. When was the great Day of Expiation?

A. *A little before the Feast of Tabernacles, on the Tenth Day of the Seventh Month: upon which Day he that did not afflict his Soul was to be cut off from his People.*

Lev. XVI. 29—34.] And this shall be a Statute for ever unto you: That in the Seventh Month, on the Tenth Day of the Month, ye shall afflict your Souls, and do no Work at all, whether it be one of your own Country, or a Stranger that sojourneth among you. For on that Day shall the Priest make an Atonement for you, to cleanse you, that you may be clean from all your Sins before the Lord. It shall be a Sabbath of Rest unto you, and ye shall afflict your Souls by a Statute for ever. And the Priest whom he shall anoint, and whom he shall consecrate to minister in the Priest's Office in his Father's stead, shall make the Atonement, and shall put on the Linen Clothes, even the Holy Garments. And he shall make an Atonement for the Holy Sanctuary, and shall make an Atonement for the Taber-

Tabernacle of the Congregation, and for the Altar, and for all the People of the Congregation. And this shall be an everlasting Statute unto you, to make an Atonement for the Children of Israel, for all their Sins, once a Year.

SECTION VIII.

Q. Why was the Law given the Israelites?

A. For the Assistance of the Law of Nature, and to prevent them from falling into Idolatry.

See Constit. Apost. VI. 18, 20, 21, 22, 23, 25.

Q. Where was the Law given? And how was it preserv'd?

A. It was given at Horeb, from the Mount Sinai,

See *Exod.* XIX. and XX.]

Dent. IV. 10.] Specially the Day that thou stoodst before the Lord thy God, in Horeb, when the Lord said unto me Gather me the People together, and I will make them hear my words, that they may learn to fear me all the Days that they shall live upon the Earth, and that they may teach their Children.

Dent. V. 2.] The Lord our God, made a Covenant with us in Horeb.

And was written on two Tables of Stone,

Exod. XXXI. 18. And he gave unto Moses, when he had made an end of communing with him, upon Mount Sinai two Tables of Testimony, Tables of Stone, written with the Finger of God.

Exod. XXXII. 15, 16.] And Moses turned and went down from the Mount, and the two Tables of Testimony were in his Hand; the Tables were written on both their Sides: on the one side and on the other were they written. And the Tables were the Work of God, and the Writing was the Writing of God: graven upon the Tables.

Exod. XXXIV. 28.] And he was there with the Lord forty Days and forty Nights, he did neither eat Bread,

or drink Water: And he wrote upon the Table the words of the Covenant, the Ten Commandments.

And put into the Ark of the Covenant.

[1 Kings VIII. 9.] There was nothing in the Ark save the two Tables of stone, which Moses put there at Horeb, when the Lord made a Covenant with the Children of Israel, when they came out of the land of Egypt.

Q. Repeat the Ten Commandments, given the Jews from Mount Sinai.

A. (1) *Thou shalt have no other Gods but me.*

(2) *Thou shalt not make unto thee any Graven image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them. For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.*

(3) *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.*

(4) *Remember the Sabbath Day to keep it holy; six Days shalt thou labour and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in six Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.*

(5) Honour

(5) Honour thy Father, and thy Mother; that thy Days may be long upon the Land which the Lord thy God giveth thee.

(6) Thou shalt not kill.

(7) Thou shalt not commit adultery.

(8) Thou shalt not steal.

(9) Thou shalt not bear false witness against thy Neighbour.

(10) Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

Exod. XX. 2---17.]

Deut. V. 6---11.]

Q. How did God distinguish between his own People, and those Egyptians that oppressed them?

A. He divided the Red Sea in two parts, for his own People to pass through; and drowned the Egyptians therein, who pursued after them.

See Exod. XIV. 1, 22, 26, 27.

Deut. VI. 21, 22, 23.] Then thou shalt say unto thy Sons, We were Pharaoh's Bondmen in Egypt, and the Lord brought us out of Egypt, with a mighty Hand. And the Lord shewed Signs and Wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his Household, before our Eyes. And he brought us out from thence, that he might bring us in, to give us the Land which he Swore unto our Fathers.

Psal. CXXXVI. 13, 14, 15.] To him which divided the Red Sea in two Parts: for his mercy endureth for ever. And made Israel to pass thro' the midst of it: for his Mercy endureth for ever. But overthrew Pharaoh and his Host in the Red Sea: for his Mercy endureth for ever.

Q. What

Q. What other remarkable Instances are there recorded of God's Providence over his People in the Wilderness?

A. *He rained Manna from Heaven instead of Bread.*

Exod. XVI. 14, 15.] And when the Dew that lay was gone up, behold upon the Face of the Wilderness, there lay a small round thing, as the Hoar-Frost, on the Ground. And when the Children of *Israel* saw it, they said one to another, it is Manna: for they wist not what it was. And Moses said unto them, this is the Bread which the Lord hath given you to eat.

Psal. LXXVIII. 24. 25.] And had rained down Manna upon them to eat, and had given them of the Corn of Heaven. Man did eat Angels food: he sent them Meat to the full.

And Quails instead of Fleſh.

Exod. XVI. 13.] And it came to paſs that at Even the Quails came up, and covered the Camp.

Pſal. CV. 40.] The People asked and he brought Quails.

He brought Water out of the Rock of Stone:

Exod. XVII. 6.] Behold I will ſtand before thee upon the Rock in Horeb, and thou ſhalt ſmite the Rock, and there ſhall come Water out of it, that the People may drink. And Moses did ſo in the ſight of the Elders of *Israel*.

Numb. XX. 7—11.] And the Lord ſpake unto Moses, ſaying, Take the Rod, and gather thou the Aſſembly together, thou and Aaron thy Brother, and ſpeak ye to the Rock before their Eyes, and it ſhall give forth his Water, and thou ſhalt bring forth to them Water out of the Rock: So thou ſhalt give the Congregation and their Beaſts drink. And Moses took the Rod from before the Lord, as he had commanded him. And Moses and Aaron gathered the Congregation together before the Rock, and he ſaid unto them, Hear now ye Rebels; muſt we fetch you Water out of this Rock? And Moses liſt up his hand, and with his Rod he ſmote the Rock twice: and

the Water came out abundantly, and the Congregation drank, and their Beasts also.

He also afforded them a Pillar of Fire by Night, to give them Light; and a Pillar of a Cloud by Day, to guide them, and overshadow them from the Heat.

Exod. XIII. 21, 22.] And the Lord went before them by Day in a Pillar of a Cloud, to lead them the way; and by Night in a Pillar of Fire, to give them Light; to go by Day and Night. He took not away the Pillar of the Cloud by Day, nor the Pillar of Fire by Night, from before the People.

Deut. I. 33.] Who went in the way before you, to search you out a place to pitch your Tents in, in Fire by Night, to shew you what way ye should go, and in a Cloud by Day.

Q. What was the first great Sin of the *Israelites*, for which they were sorely punished, after the delivery of the Ten Commandments?

A. *The Sin of Idolatry, in making and worshipping a Golden Calf.*

See Exod. XXXII.]

Q. What else is there more especially observable in the History of that People, afterward?

A. *God cut off the Waters of the River Jordan:*

See Josh. III and IV.]

Psal. CXIV. 3.] The Sea saw it and fled, Jordan was driven back.

He overthrew the Walls of Jericho without Instruments:

See Josh. VI.]

Heb. XI. 30.] By Faith the Walls of Jericho fell down after they were compassed about seven Days.

And

And at length he subdued the seven wicked Nations of the Land of Canaan, and peaceably settled his own People therein, according to his Promises made to their Forefathers.

Deut. IX. 4, 5.] Speak not thou in thine Heart, after that the Lord thy God hath cast them out from before thee, saying, For my Righteousness the Lord hath brought me in to possess this Land, but for the Wickedness of these Nations the Lord doth drive them out from before thee. Not for thy Righteousness, or for the Uprightness of thine Heart, dost thou go to possess their Land, but for the Wickedness of these Nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy Fathers, Abraham, Isaac, and Jacob.

Josh. XI. 23.] So *Joshua* took the whole Land, according to all that the Lord said unto Moses, and *Joshua* gave it for an Inheritance unto Israel, according to their Divisions, by their Tribes: And the Land rested from War.

Psal. CV. 43, 44, 45.] And he brought forth his People with Joy, and his chosen with gladness: And gave them the Lands of the Heathen, and they inherited the Labour of the People. That they might observe his Statutes, and keep his Laws.

Q. At whose Prayer did the Sun stand still?

A. *At the Prayer of Joshua: that the Israelites might have time to be avenged of their Enemies, and that those Enemies might be convinced of God's peculiar Providence over the Jews?*

Josh. X. 12, 13, 14.] Then spake *Joshua* to the Lord, in the Day when the Lord delivered up the Amorites before the Children of Israel: and he said in the sight of Israel, Sun stand thou still upon Gibeon, and thou Moon in the Valley of *Ajalon*. And the Sun stood still, and the Moon stayed, until the People had avenged themselves upon their Enemies. [Is not this written in the Book of *Jasher*.] So the Sun stood still in the midst of Heaven, and hasted not to go down about a whole Day. And there was no Day like

like that before it or after it, that the Lord hearkened unto the Voice of a Man: for the Lord fought for Israel.

Q. Whom else did God peculiarly Reward for their Obedience to Him at that time besides Joshua?

A. Caleb, *who followed God fully;*

Numb. XIV. 24.] But my Servant Caleb, because he had another Spirit with him, and hath followed me fully, him will I bring into the Land whereinto he went, and his Seed shall possess it.

—30]. Doubtless ye shall not come into the Land concerning which I swear to make ye dwell therein, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.

And Phineas, who in his Zeal slew Zimri, when he was caught in Adultery with Cozbi, an Idolatrous Woman.

Numb. XXV. 6, 7, 8.] And behold one of the Children of Israel came and brought unto his Brethren a Midianitish Woman, in the sight of Moses, and in the sight of all the Congregation of the Children of Israel, who were weeping before the Door of the Tabernacle of the Congregation. And when Phineas the Son of Eleazar, the Son of Aaron the Priest saw it, he rose up from among the Congregation, and took a Javelin in his Hand. And he went after the Man of Israel into the Tent, and thrust both of them through, the Man of Israel, and the Woman through her Belly: so the Plague was stayed from the Children of Israel.

—14, 15.] Now the Name of the Israelite that was slain, even that was slain with the Midianitish Woman, was Zimri, the Son of Salu, a Prince of a chief House among the Simeonites. And the Name of the Midianitish Woman that was slain, was Cozbi, the Daughter of Zur; he was Head over a People, and of a Chief House in Midian.

Psal. CVI. 30, 31.] Then stood up Phineas and executed Judgment, and so the Plague was stayed. And it was counted unto him for Righteousness unto all Generations for evermore.

Q. What

Q. What Rewards did God bestow on them for such their Obedience?

A. Caleb outlived the Murmurers, and had great Possessions given him in the Land of Canaan: And Phineas had the Covenant of an everlasting Priesthood given to him and his Posterity. [as before.]

See also *Josh.* XIV. 6—15.

Q. Did not God still reward the Good, and punish the Bad in the times of the Judges, and the Kings of Israel and Judah?

A. Yes; most remarkably: as appears all along the Old Testament: where that Nation, when good, was ever prosperous, and when bad, ever miserable.

Q. What particular astonishing Famines did God inflict on the wicked Jews, when their Sins were very great?

A. Three: Wherein, according to God's terrible threatenings, the very Parents boiled and eat their own young Children.

Levit. XXVI. 29.] Ye shall eat the Flesh of your Sons; and the Flesh of your Daughters shall ye eat.

Deut. XXVIII. 52, 57.] And he shall besiege thee in all thy Gates, until thy high and fenced Walls come down, wherein thou trustedst, throughout all thy Land: And he shall besiege thee in thy Gates, throughout all thy Land, which the Lord thy God hath given thee.—Her Eye shall be evil towards her young one, that cometh out from between her feet, and towards her Children which she shall bear: For she shall eat them for want of all things, secretly, in the Siege and Straitness wherewith thine Enemy shall distress thee within thy Gates.

Jer. XIX. 9.] And I will cause them to eat the Flesh of their Sons, and the Flesh of their Daughters, and they shall eat every one the Flesh of his Friend in the Siege and Straitness, wherewith their Enemies and they that seek their lives shall straiten them.

Ezek.

Ezek. V. 10.] Therefore the Fathers shall eat the Sons in the midst of thee, and the Sons shall eat their Fathers; and I will execute Judgments in thee, and the whole remnant of thee will I scatter into all the Winds.

Q. Which was the first of those Famines?

A. *That at the Siege of Samaria, by Benhadad King of Syria.*

2 King. VI. 24---29.] And it came to pass after this, that Benhadad King of Syria gathered all his Host, and went up and besieged Samaria. And there was a great Famine in Samaria: and behold they besieged it until an Asses head was sold for fourscore pieces of Silver, and the fourth part of a cab of Doves dung, for five pieces of Silver. And as the King of Israel was passing by upon the Wall, there cried a Woman unto him saying, Help, my Lord, O King; And he said, if the Lord do not help thee, whence shall I help thee? out of the Barn-floor, or out of the Wine-press? And the King said unto her, what aileth thee? And she answered this Woman said unto me, Give thy Son, that we may eat him to day, and we will eat my Son to morrow: So we boiled my Son, and did eat him; and I said unto her the next day, Give thy Son that we may eat him, and she hath hid her Son.

Q. Which was the second?

A. *That at the Siege of Jerusalem, by Nebuchadnezzar King of Babylon.*

Lam. II. 20.] Behold, O Lord, and consider to whom thou hast done this: Shall the Women eat their Fruit, and Children of a Span long? Shall the Priest and the Prophet be slain in the Sanctuary of the Lord?

IV. 10.] The hands of the pitiful Women have broken their own Children, they were their meat in the Destruction of the Daughter of my People.

Baruch II. 1, 2, 3.] Therefore the Lord hath made good his Word, which he pronounced against us, and against our Judges, that judged Israel, and against our Kings, and against our Princes, and against the men of Israel and Judah. To bring upon us great Plagues, such as never happen'd under the whole Heavens, as it came to pass in Jerusalem, according to the

thing

things that were written in the Law of Moses, That a man should eat the Flesh of his own Son, and the Flesh of his own Daughter.

Q. Which was the third?

A. *That at the last Siege of Jerusalem by Titus Vespasian.*

Joseph. De Bello: VIII. 7, 8.]

Q. Who were those Kings of Judah, that entirely worshipped and served the True God?

A. *David, Asa, Jehosaphat, Hezekiah, and Josiah.*

Q. Which Kings of Judah did in part worship and serve the True God?

A. *Solomon, Jehoash, Amaziah, Uzziah, Jotham, and Manasseh.*

Q. Who were the bad Kings, that were idolaters?

A. *The rest of the Kings of Judah, Eleven in Number: and all the Kings of Israel, Eighteen in Number; from the very first, Jeroboam the Son of Nebat, who made Israel to sin.*

1 King. XV. 26. 34.] And he did evil in the sight of the Lord, and walked in the way of his Father, and in his Sin, wherewith he made Israel to sin.--- And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his Sin, wherewith he made Israel to sin.

2 King X. 31.] But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart, for he departed not from the Sins of Jeroboam, which made Israel to sin.

See 2 King. XIII. 6. XVII. 22, 32.

S E C T I O N

SECTION IX.

Q. How has God governed the World in the past Ages?

A. *He hath all along taken care of Mankind, notwithstanding their Wickedness, and has still called them by his Prophets from their Errors, to the acknowledgment of the Truth, in order to reduce them from Impiety unto Piety, from Death eternal to everlasting Life?*

See Constitut. Apost. VII. 39.

Q. Are there not several Blessings and Deliverances, not yet mention'd, recorded in the Old Testament, as bestow'd on good Men for their Obedience?

A. *Yes; and they are written for our encouragement, to persuade us to the same good Actions.*

Rom. XV. 4.] Whatsoever things were written aforetime, were written for our learning; that we thorough patience and comfort of the Scriptures might have Hope.

Q. Whom did God enable for their Faith and Trust in him, to do many wonderful Things?

A. *Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the Prophets.*

Heb. XI. 32, 33, 34.] And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha; of David also, and Samuel, and of the Prophets. Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of the Fire, escaped

the edge of the Sword, out of weakness were made strong; waxed valiant in fight, turned to flight the Armies of the Aliens.

Q. Who was blessed and ingrafted into the Stock of the *Messiah*, for her love to her Mother-in-Law, and leaving all for the Worship of the True God?

A. *Ruth the Moabitefs.*

Ruth I. 16, 17.] And Ruth said intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried: The Lord do so to me and more also, if ought but death part me and thee, &c.

Q. Who was made King for his intire Obedience to the Will of God?

A. *David.*

Act. XIII. 22.] And when he had removed him, he raised up unto them David to be their King, to whom also he gave Testimony, and said, I have found David the Son of Jesse, a man after mine own heart, which shall fulfil all my Will.

Q. To whom did God give the greatest Wisdom, Riches and Honour, because he sought Wisdom before Riches and Honour?

A. *To Solomon.*

1 King. III. 11--13.] And God said unto Solomon, Because thou hast asked this thing, and hast not asked for thy self long Life, neither hast asked Riches for thy self, nor hast asked the Life of thine Enemies; but hast asked for thy self Understanding to discern Judgment; Behold, I have done according to thy words: Lo, I have given thee a wise and understanding Heart; so that there was none like thee before thee; neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both Riches and Honour; so that there shall not be any among the Kings like unto thee all thy days:

G

Q. Whom

Q. Whom did God wonderfully preserve for their Faithfulness to him, when the rest of the Jews were become Idolaters?

A. *Elijah the Prophet, who was taken up alive into Heaven; as also Obadiah and 7000 more, who had not bowed the Knee to Baal.*

See 1 King. XVII. 2 King. II.]

Q. Whose Son was raised from the Dead for her kindness to God's Prophet *Elisha*?

A. *The good Shunamite's.*

2 King. IV.]

Q. Who had his Life prolonged 15 Years, for his Piety, and Prayer to God?

A. *Hezekiah.*

Is. XXXVIII.]

Q. Who was miraculously preserv'd in the Den of Lyons, for his Courage in Worshipping God openly, in a time of Persecution?

A. *Daniel.*

Dan. VI.]

Q. Who were miraculously preserv'd in the burning fiery Furnace, for their resolution against Idolatry?

A. *The three holy Children, Shadrach, Meshech, and Abednego?*

Dan. III.]

Q. Are there no Instances of the like Nature in the Books of the *New Testament*?

A. *Yes; a great number of Persons who had their Diseases cured, and Demons cast out, and Delivered*

rances

ances afforded, on account of their Faith in Christ,
and Faithfulness in their Duty, and in preaching
his Gospel over the World.

See the four Gospels, and Acts of the Apostles, every
where].

Q. Are there not several Judgments, not yet
mention'd, recorded in the *Old Testament*, as in-
dicted on wicked Men for their wicked Actions?

A. Yes; and they are written for our admonition,
to deter us from the like Vices.

[1 Cor. X. 11.] Now all these things happened unto them
for Ensamples: and they are written for our Admonition,
upon whom the Ends of the World are come.

Q. Who then was cursed for mocking his
Father?

A. Ham, the Father of Canaan.

[Gen. IX. 25.] And he said, cursed be Canaan, a Servant
of Servants shall he be unto his Brethren.

Q. Who lost his Father's Blessing, by profanely
selling his Birth-right, and marrying against his
Parents consent?

A. Esau.

[Gen. XXVI. 34, 35.] And Esau was forty Years old when
he took to Wife Judith, the Daughter of Beeli the Hittite,
and Bashemath the Daughter of Elon the Hittite; which
were a Grief of Mind to Isaac and to Rebekah.

See Gen. XXVII.]

Q. Who was stoned for Blasphemy?

A. The Son of Shelomith.

[Lev. XXIV. 11—16.] And the Israelitish Woman's Son,
blasphem'd the Name of the Lord, and cursed, and they
brought him unto Moses, (and his Mothers Name was She-
lomith, the Daughter of Dibri, of the Tribe of Dan) and
they put him in ward, that the Mind of the Lord might

be shewed unto him. And the Lord spake unto Moses, saying, Bring forth him that hath cursed, without the Camp, and let all that heard him lay their Hands upon his Head, and let all the Congregation stone him. And thou shalt speak unto the Children of Israel, saying, Whosoever Curseth God, shall bear his Sin : And he that Blasphemeth the Name of the Lord, shall surely be put to Death ; and all the Congregation shall certainly stone him : As well the Stranger as he that is born in the Land ; when he Blasphemeth the Name of the Lord, shall he be put to Death.

Q. What is Blasphemy?

A. It is the open speaking Evil, or reproachfully of God?

Q. Who was slain for aiming to curse the Israelites for Money, and to draw them into Idolatry and Adultery?

A. Balaam the Son of Beor.

See Numb. XXII. and XXIII.

XXXI. 8.] And they slew the Kings of Midian, besides the rest of them that were slain, namely, Evi and Rekem, and Zur, and Hur and Reba, five Kings of Midian : Balaam also the Son of Beor they slew with the Sword.

— 16.] Behold these caused the Children of Israel, through the Counsel of Balaam, to commit Trespas against the Lord in the Matter of Peor, and there was a Plague among the Congregation of the Lord.

2 Pet. 2. 15.] Which have forsaken the right way, and are gone astray, following the way of Balaam, the Son of Bosor, who loved the Wages of unrighteousness.

Q. How was he punish'd who profaned the Sabbath-Day?

A. He was stoned to Death.

Numb. XV. 32—36.] And while the Children of Israel were in the Wilderness, they found a Man that gather'd Sticks on the Sabbath Day. And they that found him gathering Sticks brought him unto Moses and Aaron, and unto all the Congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord

ord said unto Moses, The Man shall surely be put to death: All the Congregation shall stone him with Stones, without the Camp. And all the Congregation brought him without the Camp, and stoned him with Stones, and he died, as the Lord commanded Moses.

Q. Who were burnt for offering strange Fire, that is, such as was contrary to the Law of Moses?

A. Nadab and Abihu the Sons of Aaron.

Lev. X. 2.] And there went out Fire from the Lord, and devoured them, and they died before the Lord.

Q. Who was stoned and burnt for Stealing?

A. Achan the Son of Carmi.

See *Josh. VII.]*

Q. Who had the Leprosy inflicted upon him both for Lying and Stealing?

A. Gehazi, the Servant of Elisha.

2 Kings V. 20—27.

S E C T I O N X.

Q. Who were rejected by God for Rebellion against him, and for presuming to invade the Priest's Office?

A. Two Kings, the one of Israel, the other of Judah, Saul, and Uzziah.

1 Sam. XIII. 8—14.] And he tarried seven Days, according to the set time that Samuel had appointed: But Samuel came not to Gilgal, and the People were scattered from him; and Saul said, Bring hither a Burnt Offering to me, and Peace Offerings: And he offered the Burnt Offering. And it came to pass, that as soon as he had made an end of offering the Burnt Offering, behold Samuel came, and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the People were scattered from me, and that thou

thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash: therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made Supplication unto the Lord: I forced my self therefore, and offered a Burnt Offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the Commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy Kingdom upon Israel for ever. But now thy Kingdom shall not continue: the Lord hath sought him a Man after his own Heart, and the Lord hath commanded him to be Captain over his People, because thou hast not kept that which the Lord commanded thee.

See also XV. 1—29.]

2 Chron. XXVI. 16---21.] But when Uzziah was strong, his Heart was lifted up to his Destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord, to burn Incense upon the Altar of Incense. And Azariah the Priest went in after him, and with him fourscore Priests of the Lord, that were valiant Men: And withstood Uzziah the King, and said unto him, It appertaineth not unto thee, Uzziah, to burn Incense unto the Lord: but to the Priests, the Sons of Aaron, that are consecrated to burn Incense: Go out of the Sanctuary, for thou hast trespassed, neither shall it be for thine Honour from the Lord God. Then Uzziah was wroth, and had a Censer in his Hand to burn Incense: And while he was wroth with the Priests, the Leprosy even arose in his Forehead, before the Priests in the House of the Lord, even beside the Altar of Incense: And Azariah the chief Priest, and all the Priests looked upon him, and behold he was Leprous in his Forehead, and they thrust him out from thence, yea himself hastened also to go out, because the Lord had smitten him.

Q. Who were swallowed up into the Bowels of the Earth for Rebellion, or opposing God's Ministers, and for meddling with the Priest's Office

A. *Corah, Dathan, and Abiram.*

See Numb. XVI.]

Q. Who

Q. Who was smitten with a sudden Death for Drunkenness and Uncharitableness?

A. *The Churl Nabal.*

[*1 Sam. XXV. 36.---38.*] And Abigail came to Nabal, and behold he held a Feast in his House, like the Feast of a King, and Nabal's heart was merry within him, for he was very drunken : wherefore she told him nothing, less or more, until the Morning light. But it came to pass in the Morning, when the Wine was gone out of Nabal, and his Wife had told him these things, that his heart died within him, and he became as a Stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.

Q. Who were slain in Battel for profaning God's Worship, and disobeying their Father?

A. *Hophni and Phineas the Sons of Eli.*

[*1 Sam. IV. 10, 11.*] And the Philistines fought, and Israel was smitten, and they fled every man to his Tent : and there was a very great Slaughter, for there fell of Israel thirty thousand footmen. And the Ark of God was taken ; and the two Sons of Eli, Hophni and Phineas were Slain.

Q. Who was afflicted for not correcting his Children?

A. *Their Father Eli.*

[*1 Sam. III. 11, 12, 13, 14.*] And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the Ears of every one that heareth it shall tingle. In that day I will perform against Eli, all things, which I have spoken concerning his House : when I begin I will also make an end. For I have told him that I will judge his House for ever, for the Iniquity which he knoweth ; because his Sons made themselves vile, and he restrained them not. And therefore I have sworn unto the House of Eli, that the Iniquity of Eli's House shall not be purged with Sacrifice, nor Offering for ever.

[*IV. 17, 18.*] And the Messenger answered and said, Israel is fled before the Philistines, and there hath been also a great Slaughter among the People, and thy two Sons also, Hophni and Phineas are dead, and the Ark of God is taken.

taken. And it came to pass when he made mention of the Ark of God, that he fell from off the Seat backward, by the side of the Gate, and his Neck brake, and he died, for he was an old Man, and heavy, and he had judged Israel forty Years.

Q. Whose Blood did Dogs lick ?

A. *King Ahab's, for seizing on Naboth's Vineyard, after Jezabel his Wife had caused him to be murder'd.*

1 Kings XXI. 19.] And thou shalt speak unto him, thus saith the Lord, Hast thou killed, and also taken Possession. And thou shalt speak unto him saying, Thus saith the Lord in the place where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood, even thine.

XXII. 38.] And one washed the Chariot in the Pool of Samaria, and the Dogs licked up his Blood, and they washed his Armour, according to the word of the Lord which he spake.

Q. Who were devoured by two she Bears ?

A. *Two and forty Children, for mocking. Good Prophet Elisha.*

2 Kings II. 23, 24.] And he went up from thence unto Bethel, and as he was going by the way, there came forth little Children out of the City and mocked him, and said unto him, Go up thou bald Head, Go up thou bald Head. And he turned back, and looked on them, and cursed them in the Name of the Lord: And there came forth two she Bears out of the Wood, and tore Forty and two Children of them.

Q. Who was carry'd into Captivity for Idolatry, and for dealing with a Familiar Spirit, and using Enchantments.

A. *King Manasseh ?*

2 Chron. XXXIII. 2, 6, 9, 10, 11.

Q. Wh

Q. Who is branded as a remarkable Sinner because he sinned yet worse in the time of his Distress?

A. *King Ahaz.*

2 Chron. XXVIII. 22.] And in the time of his distress he did trespass yet more against the Lord : This is that King Ahaz.

Q. Who was turned into a Beast for Pride?

A. The great King *Nebuchadnezzar.*

Dan. IV. 31, 32.] While the word was in the King's mouth, there fell a Voice from Heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The Kingdom is departed from thee, and they shall drive thee from Men, and thy dwelling shall be with the Beasts of the Field; they shall make thee to eat Grass as Oxen, and Seven Times shall pass over thee, until thou know that the most high ruleth in the Kingdom of Men, and he giveth it to whomsoever he will.

SECTION XI.

Q. Are there no Examples of the like nature in the *New Testament*?

A. *Yes : that of Judas, who hanged himself for betraying his Master.*

Matt. XXVII. 5.] And he cast down the pieces of Silver in the Temple, and departed, and went and hanged himself.

That of Ananias and Sapphira, who were struck dead for lying to the Holy Ghost, and stealing those Goods which they had consecrated to God.

Acts V. ... 3.] But Peter said, Ananias, Why hath Satan filled thine Heart to lye to the Holy Ghost, and to keep back part of the Price of the Land? Whilst it remained was it not thine own? And after it was sold, was it not in thine own Power? Why hast thou conceived this thing?

in thy Heart? Thou hast not lyed unto Men but unto God. And Ananias hearing these words fell down, and gave up the Ghost: And great fear came on all that heard these things.———

And lastly, that of Herod, who was eaten up of Worms for not giving God the Glory.

Acts XII. 21, 22, 23] And upon a set day *Herod* arrayed in Royal Apparel, sat upon his Throne, and made an Oration unto them. And the People gave a shout, saying, It is the Voice of a God, and not of a Man. And immediately the Angel of the Lord smote him, because he gave not God the Glory: and he was eaten of Worms, and gave up the Ghost.

Q. Who were accepted by God, upon their Repentance, tho' they had greatly sinned?

A. *King Manasseh,*

See *2 Chron. XXXIII.*^{22, 23} with the Prayer of *Manasseh*.

And King David.

2 Sam. XII.^{13, 14} *Pf. LI.*

And the Apostle Peter; And all true Penitents.

Matt. XXVI. ... 75.] And Peter remembered the words of Jesus, which said unto him, Before the Cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

See *Mark XIV. 30.*

Q. Which were the places wherein God put his Name among the Jews?

A. *First in the Tabernacle of the Testimony, and then in Solomon's Temple.*

Exod. XXV. XXVI, &c.——] *40. 17, 24, 35.*

1 Kings VI. VII. VIII.] ^{10, 11}

Q. What great and sore Punishment did God at last inflict on the Ten Tribes for their continual Wickedness and Idolatry?

A. *H*

A. He deliver'd them into Captivity to the Kings of Assyria.

2 Kings XVII. 5---23. 1 Chron. V. 25, 26.]

Q. Which are the four famous Monarchies under which the Jews have been afflicted?

A. (1.) The Babylonians.

(2.) The Medes and Persians.

(3.) The Grecians, and

(4.) The Romans.

Dan. II. 31---45. and VII. throughout.]

Q. What was most remarkable under the first Monarchy, that of the Babylonians?

A. The Seventy Years Captivity of the two Tribes of Judah and Benjamin, by Nebuchadnezzar King of Babylon, according to God's frequent Threatnings by his Prophets.

See Jerem. XXV. 1---14. with abundance of other places.]

Q. What was most remarkable under that of the Medes and Persians.

A. The return of the two Tribes under Cyrus, and their resettlement under Darius and Artaxerxes, Kings of Persia; according to the Prophecies thereto relating.

2 Chron. XXXVI. 22, 23. Ezra and Nehemiah throughout.]

Jer. XXV. 11, 12.] And this whole Land shall be a desolation and an astonishment; and these Nations shall serve the King of Babylon seventy Years. And it shall come to pass when seventy Years are accomplish'd, that I will punish the King of Babylon, and that Nation, saith the Lord, for their Iniquity, and the Land of the Chaldeans, and will make it perpetual desolations.

XXIX. 10--14.] For thus saith the Lord, that after seventy Years be accomplish'd at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the Thoughts that I think towards you, saith the Lord, Thoughts of Peace, and not of Evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me, with all your Heart. And I will be found of you, saith the Lord, and I will turn away your Captivity, and I will gather you from all the Nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away Captive.

Q. What happen'd most remarkably under the *Grecians*?

A. *The violent Persecution of the Jews, by Antiochus Epiphanes King of Syria, and the cruel Martyrdom of Eleazar, and many others, with the restoration of the Jewish Worship afterward.*

1 Maccab. I, II, III, IV, V, VI. 2 Maccab. V, VI, VII, VIII, IX.]

Q. What was most remarkable under the *Romans*?

A. *The Birth of our Saviour Jesus Christ under Augustus; and his Death under Tiberius Cæsar the Roman Emperors.*

Q. How long was it from the Beginning of the World to the Birth of Christ?

A. *About 4000 Years, according to the Hebrew Chronology; but about 4500, according to the Samaritan and Josephus.*

Q. How long is it from Christ's Birth till this time?

A. *About 1720 Years.*

P A R T

PART II.

For the *Illuminates*; or, *Candidates*
for Baptism.

SECTION I.

WHO was the Author of the Christian Religion?

A. Jesus Christ, our Lord, the true Messiah or Christ, sent by God for the Salvation of Mankind.

Dan. IX. 25, 26.] Know therefore and understand, that from the going forth of the Commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven Weeks, and threescore and two Weeks, the street shall be built again, and the wall, even in troublous Times; and after the threescore and two Weeks shall Messiah be cut off, but not for himself; and the Princes future People shall destroy the City and the Sanctuary, and the end thereof shall be with a Flood, and unto the end of the War decorations are determined.

Joh. IV. 25.] The Woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all Things.

Q. What does the Name Jesus signify?

A. A Saviour.

Matt.

Matt. I. 21.] And she shall bring forth a Son; and thou shalt call his name Jesus, for he shall save his People from their Sins.

Q. Why was our Lord called Jesus or Saviour?

A. Because he came to Save his people from their sins.

Matt. I. 21. As immediately foregoing.]

Q. What does the name Messias, or Christ signify?

A. The Anointed.

Q. Why was He called the Anointed?

A. Because he was Anointed with the Holy Ghost, and with Power, and was set apart for three great Offices

Of Prophet,

Dan. IX. 24. — to anoint the most Holy.

Act. 10. 38.] How God anointed Jesus of Nazareth with the Holy Ghost and with Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him.

Deut. XVIII. 15, 18, 19.] The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken --- I will raise them up a Prophet from among their Brethren, like unto thee, I will put my words in his Mouth, and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.

Act. III. 22, 23.] For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People.

Priest,

Pf. CX. 4.] The Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchizedeck.
Heb. VII. 17. 21.]

And King,

Pf. II. 6.] Yet have I set my King upon my holy hill of Zion.

Luke I. 32, 33.] He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end.

Which sacred Persons used to be anointed among the Jews.

Levit. XVI. 32.] And the Priest whom he shall anoint, and whom he shall consecrate to minister in the Priest's office in his Father's stead, shall make the Atonement, and shall put on the linen Clothes, even the holy Garments.

1 King. XIX. 16.] And Jehu the Son of Nimshi shalt thou anoint to be King over Israel : And Elisha the Son of Shaphat of Abelmeholah, shalt thou anoint to be Prophet in thy room.

Q. How do you know that Jesus was really the Messias or Christ sent by God ?

A. Chiefly by the Holiness of his Life, by the Excellency of his Doctrine, by his fulfilling the Prophecies of the Old Testament, and by his working many and great Miracles.

Q. What were the principal Instances of the Holiness of his Life ?

A. He was Humble and Meek,

Matt. XI. 29.] Take my Yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your Souls.

See Joh. XIII. 4—17.]

He

He was contented, and contemned the Vanities of this World,

Matt. VIII. 20.] And Jesus said unto him, the Foxes have holes and the Birds of the Air have nests, but the Son of man hath not where to lay his head.

2 Cor. VIII. 9.] For ye know the grace of our Lord Jesus Christ; that though he was rich yet he became poor, that ye through his poverty might be rich.

He was Charitable and Compassionate to Men's Souls and Bodies,

Act. X. 38.] How God anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him.

Luke XIX. 41, 42.] And when he was come near, he beheld the City and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy Peace! but now they are hid from thine Eyes.

Luke IX. 54, 55, 56.] And when his Disciples James and John, saw this, they said, Lord, wilt thou that we command fire to come down from Heaven and consume them even as Elias did? But he turned and rebuked them and said, ye know not what manner of Spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them.

He was patient under all Afflictions,

If. LIII. 7. He was oppressed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her shearers is dumb, so he opened not his Mouth:

He was pious and devout towards his God and Father,

Heb. V. 7, 8.] Who in the days of his flesh; when he had offered up Prayers and Supplications, with strong crying and Tears unto him that was able to save him from Death, and was heard, in that he feared. Though he were a Son, yet learned he Obedience, by the things which he suffered.

He was ever obedient to his Laws,

Joh. V. 30.] I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not my own will, but the will of the Father, which hath sent me.

VIII. 29.] And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

And resigned to his Good pleasure in all things,

Matt. XXVI. 39.] And he went a little further and fell on his Face, and pray'd, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless, not as I will, but as thou wilt.

---42.] He went away again the second time, and pray'd, saying, O my Father, if this Cup may not pass away except I drink it, thy will be done.

Joh. XII. 27, 28.] Now is my Soul troubled, and what shall I say? Father, save me from this Hour? but for this Cause came I unto this Hour. Father, glorify thy Name: Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again.

Q. What are some principal Instances of the excellency of his Doctrine?

A. The Beatitudes, in his famous Sermon at the Mount, where those whom he pronounces blessed are the Poor in Spirit, the Mourners, the Meek, those that hunger and thirst after Righteousness, the Merciful, the pure in Heart, the Peace-makers, and those that are persecuted for Righteousness sake: with many other excellent Precepts and Instructions in that Sermon.

Matt. V. 1.---12.] And seeing the Multitudes he went up into a Mountain: and when he was set, his Disciples came unto him. And he opened his Mouth and taught them, saying, Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are they that Mourn, for they shall be comforted. Blessed are the Meek, for they shall inherit

the Earth. Blessed are they which do hunger and thirst after Righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain Mercy. Blessed are the pure in heart, for they shall see God. Blessed are the Peacemakers, for they shall be called the Children of God. Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you, falsely, for my sake. Rejoice, and be exceeding glad, for great is your Reward in Heaven : for so persecuted they the Prophets which were before you.

S E C T I O N II.

Q. What are the principal *Prophecies* that our Saviour fulfilled ?

A. *Those which foretold that the Messias, or Christ was to be born of a Virgin,*

If. VII. 14.] Therefore the Lord himself shall give you Sign. Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.

See Matt. I. 22, 23.] Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name Emmanuel which, being interpreted, is, God with us.

That he was to be of the Seed of Abraham,

Gen. XII. 3.--] And in thee shall all the Families of the Earth be blessed.

Act. III. 25.] Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, And in thy Seed shall all the Kindreds of the Earth be blessed.

Of the Tribe of Judah,

Gen. XLIX. 10.] And the Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the People be.

Of the Family of Jesse,

If. XI. 1.] And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his Roots.
—10.] And in that day there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his rest shall be Glorious.

And David, according to the Flesh,

Pf. CXXXII. 11.] The Lord hath sworn in truth unto David, he will not turn from it, of the Fruit of thy Body will I set upon thy Throne.

Act. II. 30.] Therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the fruit of his Loins, according to the Flesh, he would raise up Christ, to sit on his Throne.

That he was to be born in Bethlehem of Judea,

Mich. V. 2.] But thou Bethlehem Ephrata, though thou be little among the thousands of Juda, yet out of thee shall come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

Matt. II. 6.] And thou Bethlehem in the Land of Juda, art not the least among the Princes of Juda : for out of thee shall come forth a Governor, that shall rule my People Israel.

And that while the Temple was standing.

Hagg. II. 7, 9.] The Desire of all Nations shall come ; and I will fill this House with Glory, saith the Lord of Hosts.---
 The Glory of the latter House shall be greater than of the former, saith the Lord of Hosts ; and in this place will I give peace, saith the Lord of Hosts.

Mal. III. 1.] The Lord whom ye seek shall suddenly come to his Temple, even the Angel of the Covenant whom ye delight in : Behold, he shall come, saith the Lord of Hosts.

That he was to Preach first in Galilee,

Isa. IX. 1, 2.] The dimness shall not be such as was in her Vexation ; but as at the first he made contemptible the Land of Zebulon, and the Land of Naphthali ; so shall he make them glorious, by the way of the Sea, beyond Jordan,
 I 2 Galilee

Galilee of the Gentiles. The people that sat in Darkness have seen a great Light; and to them that sat in the region and shadow of Death, Light is sprung up.

[See *Matt.* IV. 12---16.] *12, 13.*

That he should be betrayed by one of his own Disciples,

Pf. XLI. 9.] Yea, mine own familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his heel against me.

Mar 14⁴³. *Joh.* XIII. 18.] I speak not of you all, I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me, hath lift his heel against me.

That he should come riding into Jerusalem upon an Ass, and a Colt, the foal of an Ass,

Zech. IX. 9.] Rejoyce greatly, Daughter of Zion, shout, O Daughter of Jerusalem, behold thy King cometh unto thee: he is just, and having Salvation, lowly and riding upon an Ass, and upon a Colt, the foal of an Ass.

7, 10, 11. *Matt.* XXI. 4, 5.] All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of Sion, Behold, thy King cometh unto thee meek, and sitting upon an Ass, and a Colt, the foal of an Ass.

That he was to be greatly afflicted,

Is. LIII. *Az.* VIII. 32, 33.] The place of the Scripture which he read was this, He was led as a Sheep to the Slaughter, and like a Lamb before her Shearers, is dumb, so he opened not his Mouth. In his Humiliation his Judgment was taken away, and who shall declare his Generation? for his Life is taken from the Earth.

Matth 27²⁶. *Mar* 15^{3, 4, 5}.

That his Garments were to be divided by Lot,

Pf. XXII. 18.] They part my Garments among them, and cast Lots upon my Vesture.

Matt. XXVII. 35.] And they crucified him, and parted his Garments, casting Lots, that it might be fulfilled which was spoken by the Prophet.

John 19. 23, 24

And

And his Side pierced,

Zech. XII. 10.] And they shall look upon me whom they have pierced.

John XIX. 37.] And another Scripture saith, They shall look on him whom they pierced. 33, 34.

And at last, that he was to be cut off, and that within seventy Weeks of Years, from the Decree of the King of Persia for the Rebuilding of Jerusalem,

Dan. IX. 24, 25, 26.] Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the transgression, and to make an end of Sins, and to make reconciliation for Iniquity, and to bring in everlasting righteousness, and to seal up the Visions and Prophecy, and to anoint the most Holy, &c.

Act 3, 15

And that after all, he should become a King, and aaviour notwithstanding.

If. LIII. 10, 11, 12.] Yet it pleased the Lord to bruise him, he hath put him to Grief: When thou shalt make his soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the pleasure of the Lord shall prosper in his Hand. He shall see of the Travel of his Soul, and shall be satisfied: by his knowledge shall my righteous Servant justify many: for he shall bear their Iniquities. Therefore I will divide him a portion with the great, and he shall divide the Spoil with the strong: because he hath poured out his Soul unto Death: and he was numbred with the Transgressors, and he bare the Sin of many, and made intercession for the Transgressors.

See Ps. II. and CX.]

*Acts 5, 30, 31.
Phil 2, 8, 9, 10.*

Q. What were the principal Miracles which were wrought for the Confirmation of our Saviour's Mission?

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A. Several Voices from Heaven attested to him, as the beloved Son of God,

Matt. III. 17.] And lo a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.

XVII. 5.] While he yet spake behold a bright Cloud overshadow'd them: and behold a Voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him.

John XII. 28.] Father, glorify thy Name. Then came there a Voice from Heaven, saying, I have both glorified, and will glorify it again.

He healed all sorts of Diseases,

Matt. IV. 23, 24.] And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of Sickness, and all manner of Diseases among the People. And his Fame went throughout all Syria; and they brought unto him all Sick People that were taken with divers Diseases, and Torments, and those which were possessed with Dæmons, and those which were Lunatick, and those that had the Palsy, and he healed them.

XI 5.] The blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor have the Gospel preached to them.

He cast all Dæmons out of the Bodies of Men,

Matt. XII. 22.] Then was brought unto him one possessed with a Dæmon, blind and dumb, and he healed him, inasmuch that the blind and dumb both spake and saw. [In many other places.]

He fed many Thousands with a few Loaves and Fishes,

See Matt. XIV. ^{17, 19, 20, 21} 15---21. XV. ^{36, 37, 38} 32---39. XVI. 9, 10. Job. VI. 14.

And raised the Dead.

John XI. 43, 44.] And when he had thus spoken, he cried with a loud Voice, Lazarus, come forth, and he that was dead, came forth, bound hand and foot with Grave Cloths,

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Cloths, and his Face was bound about with a Napkin. Jesus saith unto them, Loose him, and let him go.

See *Matt.* IX. 18—26.] *Lu.* VII. 11—16.]

But especially his ^{24, 25} *Mission* was confirmed by his own ^{12, 14, 15} *Resurrection from the Dead*,

See *Matt.* XXVIII. ⁵⁷ *Mark* XVI. ^{7, 14} *Luke* XXIV.] 31—34

And Ascension to Heaven,

Acts I. 9.] And when he had spoken these things, while they beheld he was taken up, and a Cloud received him out of their sight.

And the descent of the Holy Spirit on his Disciples, at the Day of Pentecost,

Acts II. 1.] And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting. And there appeared unto them Cloven Tongues, like as of Fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance, &c.

With the wonderful Works they were enabled to do throughout the World afterward.

Acts III. 1.] Now Peter and John went up together into the Temple, at the Hour of Prayer, being the Ninth Hour. And a certain Man, lame from his Mother's Womb, was carry'd, whom they laid daily at the Gate of the Temple, which is called Beautiful, to ask Alms of them that enter'd into the Temple. Who seeing Peter and John about to go into the Temple asked an Alms. And Peter fastening his Eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then said Peter, Silver and Gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk. And he took him by the Right Hand, and lift him up, and immediately his Feet and his Ankle Bones received Strength, &c.

See also *Acts* V. 1—16.]

SECTION

SECTION III.

Q. After what manner are Persons to be admitted into Christianity ?

A. *They are to be Baptized unto the Name of the Father, and of the Son, and of the Holy Ghost.*

Matt. XXVIII. 19.] Go ye therefore, and teach all Nations, baptizing them unto the Name of the Father, of the Son, and of the Holy Ghost.

Q. What did the ancient Christians understand to be meant by such Baptism ?

A. *The Dipping those that believed in Christ, into the Water, three times, at the distinct Names, of the Father, and of the Son, and of the Holy Ghost.*

Heb. VI. 2.] Of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment.

See Constitut. Apost. II. 32. III. 16, 17. VI. 15. VII. 22, 42, 43, 44. Can. 49, 50.]

Q. What was anciently done just before Baptism ?

A. *They put off their Old Garments, and were anointed with Holy Oil.*

2 Cor. I. 21.] Now he which hath confirmed us with you, in Christ, and hath anointed us, is God.

Q. What was done just after Baptism ?

A. *They put on their New, or White Garments, and were sealed with the Cross on their Foreheads, by the Holy Ointment.*

2 Cor. I. 22.] Who hath also sealed us, and given the earnest of the Spirit in our Hearts.

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Rev. VII. 2, 3.] And I saw another Angel ascending from the East, having the Seal of the Living God: And he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth and the Sea, saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have Sealed the Servants of our God in their Foreheads.

Q. What did the putting off the *Old*, and putting on the *New*, or *White Garment* signify?

A. The putting off all our old Sins, and the putting on Christ, with that Purity which he requires of all baptized Christians.

Ephes. IV. 22, 23, 24.] That ye put off concerning the former conversation, the Old Man, which is corrupt according to the deceitful Lusts: And be renewed in the Spirit of your Mind. And that ye put on the New Man, which after God, is created in Righteousness, and true Holiness.

Coloss. II. 11.] In whom also ye were Circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ.

Jude 23.] And others save with fear, pulling them out of the Fire; hating even the Garments spotted with the Flesh.

Rev. III. 4, 5.] Thou hast a few Names, even in Sardis, which have not defiled their Garments; and they shall walk with me in White: for they are worthy. He that overcometh, the same shall be clothed in White Raiment; and I will not blot out his Name out of the Book of Life; but I will confess his Name before my Father, and before his Angels.

XVI. 15.] Behold I come as a Thief. Blessed is he that watcheth, and keepeth his Garments, lest he walk naked and they see his Shame.

Q. What did the Anointing with Oyl signify?

A. The Gifts of the Holy Ghost, then poured upon the Baptized.

1 John II. 20, 27.] But ye have an Unction from the Holy One, and ye know all things. — But the Anointing which ye have received of him, abideth in you : And ye need not that any Man should teach you : But, as the same Anointing teacheth you of all things, and is truth, and is no lye; and even as it hath taught you, ye shall abide in him.

2 Cor. I. 21.] Now he which Confirmeth us with you, in Christ, and hath Anointed us, is God.

Q. What was done last of all ?

A. *They were Confirmed by the Imposition of Hands.*

Heb. VI. 2.] Of the Doctrine of Baptisms, and of laying on of Hands, and of resurrection of the Dead, and of eternal Judgment. [See 2 Cor. I. 21. above.]

Q. What did the Sealing with the Cross by the Ointment, and the Imposition of hands signify ?

A. *The firm belief in Christ crucified ; with the Confirmation of the Profession and Vow of Baptism on one part, and of the certainty of God's Promise of the Assistance and Consolation of his Holy Spirit on the other.*

Ephes. IV. 30.] And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption.

Rev. VII. 2, 3.] And I saw another Angel ascending from the East, having the Seal of the Living God : and he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth, and the Sea, saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of God in their Foreheads.

2 Cor. I. 21, 22.] Now he which Confirmeth us with you, is Christ, and hath anointed us, is God : who hath sealed us, and given the earnest of the Spirit in our Hearts.

Eph. I. 13, 14.] In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your Salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance until the Redemption of the purchased Possession, unto the Praise of his Glory:

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Q. What was esteemed the direct meaning of the *Immersion* into the Water, and the *Emersions* out of the Water, among the ancient Christians ?

A. *They were a solemn Memorial and Representation of the Death, Burial, and Resurrection of Christ.*

Rom. VI. 2, &c.]---Know ye not, that so many of us as were baptized unto Jesus Christ, were baptized unto his Death ; therefore we are buried with him by Baptism into Death ; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection, &c.

Q. Why were they *Dipped* thrice, or Baptized distinctly at the Name of the *Father, Son, and Holy Spirit*, according to the ancient Doctrine ?

A. *To declare their Faith in the Father, who sent his Son into the World ; in the Son, who came into the World ; and in the Holy Spirit, who bear witness to the Son's Mission from the Father.*

[See *Constitut. Apost.* as above.]

Q. What was then esteem'd the Mystical meaning thereof ?

A. *The Descending into the Water, denoted our Mortification, or dying unto Sin, and being buried with Christ, in his Death ; the Ascending out of the Water, signified our Rising again with him to Newness of Life, and to the Adoption of Sons.*

[See *Rom. VI.* See also *Constitut. Apost.* as above.]

SECTION IV.

Q. What are we at our Baptism bound Solemnly to Renounce?

A. *The Devil, and his Works, and his Pomps, and his Worshipps, and his Angels, and his Inventions, and all things that are under him.*

[See Constitut. Apost. VII. 41.]

Q. Who is the Devil that is to be renounced in Baptism?

A. *He is frequently called Satan,*

Act. XXVI. 18.]—from the Power of Satan unto God,—

Or the Adversary,

1 Pet. V. 8.]—Your Adversary the Devil,—

The Evil One,

Matt. VI. 13.]—But deliver us from the Evil One—

The Tempter,

Matt. IV. 3.] And when the Tempter came—

And Beelzebub;

Luke XI. 15.]—He casteth out Devils through Beelzebub the chief of the Devils.

And is the Chief of all those wicked and Apostate Spirits, who are opposite to Christ and his Kingdom.

Joh. XII. 31.] The Prince of this World.

Eph. II. 2.] The Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience.

Jude v. 6.] The Angels which kept not their first estate, but left their own Habitation he hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.

Matt. XXV. 41.] Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.

Q. What

Q. What are the *Works* of the Devil to be renounced in Baptism?

A. *All manner of Sin; but especially those Sins that he is most eminently noted for in Scripture, such as Murder, Apostacy, Lying, and Tempting others to sin.*

1 Joh. III. 8.] He that committeth Sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

Joh. VIII. 44.] Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the beginning, and abode not in the Truth, because there was no Truth in him. When he speaketh a Lye he speaketh of his own: For he is a Liar and the Father of it.

1 Pet. V. 8.] Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.

Q. What are the *Pomps* of the Devil to be renounced in Baptism?

A. *All such Profane and Idolatrous Spectacles, or Solemnities by which the Devil most easily induces Men to sin.*

[See *Constitut: Apost.* as before. And, VIII. 32.]

Q. What are the *Worships* of the Devil to be renounced in Baptism?

A. *All sorts of Idolatrous Worship, which is derived from him, or at last directed to him.*

1 Cor. X. 14.] Wherefore my dearly beloved flee from idolatry.

---19, 20, 21.] What say I then? that the Idol is any thing, or that which is offered in Sacrifice to Idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to Dæmons, and not to God: and I would not, that ye should have fellowship with Dæmons. Ye cannot drink the Cup of the Lord, and the Cup of Dæmons. Ye cannot be partakers of the Lord's Table and of the Table of Dæmons.

1 Joh.

1 Joh. V. 21.] Little Children, keep your selves from Idols.

Q. What are the *Angels* of the Devil to be renounced in Baptism?

A. *Those wicked and unclean Spirits which are made use of by him, as his Messengers and Instruments to tempt and ruin Mankind.*

Ephes. II. 2.—] according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. [See above, *Jude*, v. 6.]

Matt. XXV. 41. Prepared for the Devil and his Angels:

Q. What are the *Inventions* of the Devil to be renounced in Baptism?

A. *All profane Ceremonies used in Idolatrous Worship; with all the Arts and Instruments of Sorcery, Witchcraft and Conjurat[i]on whatsoever, which withdraw Men from the Worship of, and dependance on the True God.*

Gal. V. 20. Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, &c.—

Acts 19.

[See *Constitut. Apost.* VIII. 32.]

Q. What other things are to be renounced in Baptism, as *under the Devil*?

A. *All Antichristian Seducers, and Hereticks, which are the Instruments of the Devil, in corrupting and perverting the True Doctrine, and Holy Practices of the Gospel.*

1 Joh. II. 18.] Little Children. it is the last time: and as ye have heard, that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.

IV. 1, 2, 3.] Beloved, believe not every Spirit, but try the Spirits whether they are of God: because many false Prophets are gone out into the World. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God: And every Spirit that

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that confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already is it in the World.

2 Joh. v. 7. 10.] For many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh. This is a Deceiver and an Antichrist.---If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed.

2 Pet. II. 1.] But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bringing upon themselves swift Destruction.

Tit. III. 10.] A Man that is an Heretick, after the first and second Admonition, reject.

Q. What were the Requisites for Admission into Christianity by Baptism?

A. They were Three; Repentance, or forsaking of Sin,

Matt. III. 2.] Repent ye, for the Kingdom of Heaven is at hand.

Act. II. 38.] Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of Sins, and ye shall receive the Gift of the Holy Ghost.

Faith; Or the Belief of the great Doctrines of Christianity,

Act. VIII. 35.] Then Philip opened his Mouth, and began at the same Scripture, and preached unto him Jesus—

38. XVI. 31,---34. And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house: and he took them the same hour and washed their Stripes, and was baptized, he and all his straitway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And Obedience, or the Association of our selves to Christ, and Submission to the Laws of his Gospel.

Rom,

Rom. VI. 1 Pet. III. 21.] The like Figure whereunto even Baptism doth now also save us (not the putting away the filth of the Flesh, but the answer of a good Conscience towards God) by the resurrection of Jesus Christ.

S E C T I O N V.

Q. What are some of the Principal Laws of the Christian Church?

A. *The Ten Commandments, as alter'd and improved for us Christians.*

[See *Constitut. Apost. II. 36.*]

Q. Which is the short Summary of those Ten Commandments?

A. *To love the Lord our God, and our Neighbour as our Selves.*

[*Matt. XXII. 36---40.*] Master, which is the great Commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy Self; on these two Commandments hang all the Law and the Prophets.

See *Mark XII. 28---34.*

Q. Which is the First of these Ten Commands?

A. *To love the One and only Lord God with all our Strength.*

[*Deut. VI. 5.*] And thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might.

[*Luke X. 27.*] And he answering, said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind.

Q. Which

Q. Which is the Second ?

A. *To give no heed to Idols.*

If. II. 18.] And the Idols he shall utterly abolish;

V. 20.] In that day, a man shall cast his Idols of Silver, and his Idols of Gold, which they made each one for himself to Worship, to the Moles and to the Bats.

1 Theff. I. 9.] For they themselves shew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to serve the living and true God.

Q. Which is the Third ?

A. *To observe the Sabbath, in Memory of God our Creator, as a rest for mediation of the Law, not for Idleness of the hands.*

Gen. II. 2, 3.] And on the Sixth Day God ended his Work which he had made. And God blessed the Seventh Day and sanctified it; because that in it he had rested from all his Work which God created and made.

If. LVIII. 13, 14.] If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable; and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words: Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob, thy Father; for the Mouth of the Lord hath spoken it.

Q. Which is the Fourth ?

A. *To reject every unlawful Lust, every thing destructive to Men, and all Anger.*

Gal. V. 14---18.] For all the Law is fulfilled in one word, even in that, Thou shalt love thy Neighbour as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh: For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other: so that ye do not the things that ye would. But if ye be led by the Spirit, ye are not under the Law.

Rom. XIII. 8, 9, 10.] Owe no man any thing, but to love one another ; for, he that loveth another, hath fulfilled the Law. For this, Thou shalt not commit Adultery, Thou shalt not Kill, Thou shalt not Steal, Thou shalt not bear false Witness, Thou shalt not covet : and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt love thy Neighbour as thy self. Love worketh no ill to his Neighbour : Therefore love is the fulfilling of the Law.

Ephes. IV. 31.] Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all Malice.

Jam. II. 11.] For he that said, Do not commit Adultery, said also, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law.

Q. Which is the Fifth ?

A. To Honour our Parents, as the Authors of our Being.

Mal. I. 6.] A Son honoureth his Father, and a Servant his Master ; if then I be a Father, where is mine Honour ? and if I be a Master, where is my Fear ? saith the Lord of Hosts.

Ephes. VI. 1, 2, 3.] Children obey your Parents in the Lord : for this is right. Honour thy Father and thy Mother, (which is the first Commandment with Promise) That it may be well with thee, and thou may'st live long on the earth.

Coloss. 20.] Children obey your Parents in all things : for this is well-pleasing unto the Lord.

Q. What are the particular Duties which Children owe to their Parents ?

A. (1.) To love them,

Matt. X. 37.] He that loveth father or mother more than me, is not worthy of me.

(2.) To obey their Commands,

Prov.

Prov. XXX. 17.] The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

(3.) To conceal their Infirmities,

Gen. IX. 21---25.] And he drank wine and was drunken, and he was uncovered within his Tent. And Ham the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a Garment, and laid it upon their Shoulders, and went backward and covered the nakedness of their father, and their faces were backward and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger Son had done unto him, And he said, cursed be Canaan, a servant of servants shall he be unto his brethren.

(4.) To maintain them when Old and in Want,

1 Tim. 4.] But if any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents, for this is good and acceptable before God.

(5.) To submit to their Admonitions, and Corrections.

Matt. XV. 4.] For God commanded saying, Honour thy father and mother : and He that curseth father or mother, let him die the death.

Prov. I. 8, 9.] My Son, hear the instructions of thy Father, and forsake not the law of thy Mother : for they shall be an ornament of Grace unto thy Head, and chains about thy Neck.

Prov. IV. XV. 3.] A fool despiseth his father's Instruction : but he that regardeth reproof is Prudent.

VI. 20---23.] My Son, keep thy father's Commandment ; and forsake not the Law of thy mother. Bind them continually about thine heart, and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when awakest it shall talk with thee. For the Commandment is a Lamp ; and the law is Light ; and Reproofs of Instruction are the way of Life.

Q. Which is the Sixth Command ?

A. *To communicate the Necessaries of Life to the Needy.*

Matt. XIX. 21.] And Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the Poor, and thou shalt have Treasure in Heaven, and come and follow me. XXV. 34---46.]

Q. Which is the Seventh ?

A. *To avoid Swearing falsely, and Swearing often, and in Vain ; because he that does so, shall not be held Guiltless.*

Matt. V. 33---37.] Again, ye have heard it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you, Swear not at all, neither by Heaven, for it is God's throne : nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black ; But let your communication be Yea, yea ; Nay, nay. For whatsoever is more than these cometh of evil.

Jam. V. 12.] But above all things, my Brethren, swear not ; neither by Heaven, neither by the Earth, neither by any other Oath : but let your yea, be yea, and your nay, nay, lest ye fall into Condemnation.

Exod. XX. 7.] Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him Guiltless that taketh his Name in vain.

[See Deut. V. 11.]

Q. Which is the eighth Command ?

A. *Not to appear before the Priests empty, but to offer our Freewill Offerings continually.*

Prov. III. 9, 10.] Honour the Lord with thy Substance, and with the first Fruits of all thine increase : so shall thy Barns be filled with plenty, and thy presses shall burst out with new Wine.

Mal. III. 8, 9, 10.] Will a man rob God ? yet ye have robbed me ; but ye say, wherein have we robbed thee ? In Tithes

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Tithes and Offerings. Ye are cursed with a curse, for ye have robbed me; even this whole Nation. Bring ye all the Tithes into the Storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it.

Q. Which is the ninth Command?

A. To frequent the publick Christian Worship every Morning and Evening.

Jf. LV. 17.] Evening and morning, and at noon will I pray, and cry aloud, and he shall hear my Voice.

Dan. VI. 10.] Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his Chamber towards Jerusalem, he kneeled upon his knees three times a Day, and prayed, and gave thanks before his God, as he did afore time.

IX. 4.] And I prayed unto the Lord, my God, and made my Confession, and said, O Lord, the great and dreadful God, keeping the Covenant, and mercy to them that love him, and to them that keep his Commandments, &c.

Q. Which is the tenth Command?

A. To be Diligent in our particular Callings.

1 Thess. IV. 11.] And that ye study to be quiet and to do your own business, and to work with your own hands (as we commanded you.)

2 Thess. III. 10, 11, 12.] For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own Bread.

SECTION

SECTION VI.

Q. What was the ancient Profession of the Christian Faith required in Baptism?

A. *It was contained in Fourteen Articles.*

[See *Constitut. Apost.* VII. 41.]

Q. Which is the first Article?

A. *I believe in One Unbegotten Being, the Only True God, Almighty, the Father of Christ, the Creator and Maker of all Things, from whom are all Things.*

[1 Cor. VIII. 6.] But to us there is but One God, the Father, of whom are all things, and we in him.

Q. Which is the Second?

A. *And in [One] Lord Jesus Christ, his Only begotten Son,*

[Joh. I. 14.] And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten Son of the Father) full of Grace and Truth.

[V. 18.] No one hath seen God at any time: the only begotten Son, which is in the Bosom of the Father, he hath declared him.

[III. 16.] For God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting Life.

The first born of the whole Creation, who was begotten before the Ages, by the Good pleasure of the Father.

[Coloss. I. 15.] Who is the Image of the invisible God; the first-born of every Creature.

[Joh. I. 1, 2.] In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God.

XVII. 5.] And now, O Father, glorify thou me with thine own Self, with the Glory which I had with thee before the World was.

Q. Which is the third Article?

A. *By whom all Things were made, both those in Heaven, and those on Earth, visible and invisible.*

Joh. I. 3.] All things were made by him, and without him was not any thing made that was made.

10.] He was in the World, and the World was made by him, and the World knew him not.

Colos. I. 16.] For by him were all things created that are in Heaven, and that are on Earth, visible and invisible; whether they be Thrones, or Dominions; or Principalities, or Powers: all Things were created by him, and for him.

Q. Which is the Fourth?

A. *Who in the last days descended from Heaven, and took flesh, and was born of the Holy Virgin Mary.*

Joh. III. 13. And no Man hath ascended up to Heaven; but he that came down from Heaven, even the Son of Man, which is in Heaven.

VI. 38.] For I came down from Heaven, not to do mine own will, but the will of him that sent me.

Joh. I. 14.] And the Word was made Flesh and dwelt amongst us.

Heb. II. 14.] Forasmuch then as the Children are Partakers of Flesh and Blood, He also himself likewise took part of the same.

Matt. I. 25.] And he knew her not, till she had brought forth her first-born Son, and he called his Name Jesus.

Luke I. 26—35.]

Q. Which is the Fifth?

A. *And did converse holily, according to the Laws of his God and Father.*

Joh. V. 30.] I can of mine own self do nothing: as I hear I judge, and my Judgment is just; because I seek not mine

mine own will, but the will of the Father which hath sent me.

VIII. 29. 46.] And he that sent me is with me : The Father hath not left me alone : for I do always those things that please him.—Which of you convinceth me of Sin? And if I say the Truth, why do you not believe me.

Heb 4. 15.

Q. Which is the Sixth Article?

A. And was crucify'd under Pontius Pilate, and died for us.

[See Matt. XXVIII. Mark XV. With Isa. LVIII. and Dan. IX. 26.

Q. Who was Pontius Pilate?

A. The Governor of Judea, sent by the Roman Emperor.

Q. What were the Reasons of our Saviour's Sufferings and Death?

A. (1) That he might bear witness to the Truth of his Doctrine.

Joh. XVIII. 37.]—To this end I was Born, and for this cause came I into the World, that I should bear witness unto the Truth.

1 Tim. VI. 13.] I give thee charge in the Sight of God, who quickneth all things; and before Christ Jesus, who before Pontius Pilate, witnessed a good Confession.

(2) That he might set us an Example of Humility and Submission to the Will of God under the greatest Afflictions,

1 Pet. II. 21.] For even hereunto were ye called : because Christ also suffered for us, leaving us an Example that we should follow his Steps.

24.] Who his own Self bare our Sins in his own Body on the tree; that we being dead to Sin, should live unto Righteousness: by whose Stripes we are healed.

III. 17, 18.] For it is better, if the Will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for Sins, the just for the unjust,

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(that he might bring us to God) being put to death in the Flesh, but quickened by the Spirit.

(3) *That he might offer himself, as the Price of our Redemption, as a Sacrifice, Atonement, and Propitiation for the Sins of Mankind to his Heavenly Father.*

Rom. III. 24, 25, 26.] Being justified freely by his Grace, through the Redemption that is in Jesus Christ: whom God hath set forth to be a Propitiation, through Faith in his Blood; to declare his Righteousness for the Remission of Sins, that are past, through the forbearance of God: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him that believeth in Jesus.

1 Tim. II. 6.] Who gave himself a ransom for all, to be testified in due time.

Q. Whither did the ancient Christians believe our Saviour went when he died?

A. *They Believed that his Body was laid in the Grave; and that his Soul or Spirit went among the Souls departed, to Preach the glad Tidings of Salvation to them that were dead.*

Luke XXIII. 43.] And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.

Act. II. 27—31.] Because thou wilt not leave my Soul in the invisible World, neither wilt thou suffer thy holy One, to see Corruption.—He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in the invisible World; neither did his Flesh see Corruption.

1 Pet. III. 19.] By which also he went, and preached unto the Spirits in Prison.

IV. 6.] For this cause was the Gospel preached also to them that are Dead; that they might be judged according to Men in the Flesh, but live according to God in the Spirit.

Q. Which is the Seventh Article?

A. *And rose again from the dead, after his Passion, the third Day.*

[See Matt. XXVIII. Mark XVI. 1 Cor. XV. 1—23.]

M

Q. Which

Q. Which is the Eighth?

A. *And ascended into the Heavens, and sitteth on the Right Hand of the Father.*

Mark XVI. 19. After the Lord had spoken to them, He was received up into Heaven, and sat at the right hand of God.

Luke XXIV. 51.] And it came to pass, while he blessed them he was parted from them, and carried into Heaven.

Act. I. 9.] And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight.

Q. What is meant by Christ's *sitting at the Right Hand of the Father*?

A. *That he is next in Dignity and Power to God the Father in Heaven.*

Psal. CX. 1.] The Lord said unto my Lord, Sit thou at my right hand, until I make thine Enemies thy footstool.

Matt. XXVIII. 18.] All Power is given unto me in Heaven and on Earth.

Q. What does Christ now do at the Right Hand of God?

A. *He maketh continual Intercession for us, and Governs us, as our Lord and King, till his second Coming.*

Heb. VII. 25.] Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

1 John II. 1.] My little Children, these things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

Matt. XXVII. 18.] And Jesus came and spake unto them, saying, All Power is given unto me in Heaven and on Earth.

Phil. II. 9, 10, 11.] Wherefore God also hath highly exalted him, and given him a Name which is above every

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Name ; That at the Name of Jesus every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth, And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

Q. Which Ninth Article?

A. *And again to come at the end of the World, with Glory, to judge the Quick and the Dead.*

Act. I. 11.] This same Jesus, which is taken from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

XVII. 31.] Because he hath appointed a Day in which he will judge the World in righteousness, by that Man whom he hath ordained ; whereof he hath given assurance unto all Men, in that he hath raised him from the Dead.

[XVII. 31.] I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead, at his appearing, and his Kingdom.

Q. Who are meant by the *Quick* and the *Dead*?

A. *Those that shall be alive at the Resurrection, and those that shall be dead before that time.*

1 Thess. IV. 14.] For if we believe that Jesus died, and rose again ; even so them also which sleep in Jesus, will God bring with him.

v. 17.] Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air : and so shall we ever be with the Lord.

1 Cor. XV. 51, 52.] Behold, I shew you a Mystery, We shall not all sleep, but we shall all be changed : In a moment, in the twinkling of an Eye, at the last Trump, (for the Trumpet shall Sound) and the dead shall be raised incorruptible, and we shall be changed.

Q. For what end shall that Judgment be?

A. *For the final Reward of Good Men in Heaven, and the final Punishment of the Wicked in Hell.*

Matt. XXV. 46.] And these shall go away into everlasting Punishment : but the Righteous into Life eternal.

Joh. V. 28, 29.] Marvel not at this ; for the Hour is coming, in which all that are in the Graves shall hear his Voice ; And shall come forth, they that have done good, unto the resurrection of Life, and they that have done evil, unto the resurrection of Damnation.

Q. Which is the Tenth Article?

A. *Of whose Kingdom there shall be no end.*

Luke I. 33.] And he shall reign over the House of Jacob for ever ; and of his Kingdom, there shall be no end.

Heb. I. 8.] But unto the Son he saith, thy Throne, O God, is for ever and ever : a Sceptre of Righteousness is the Sceptre of thy Kingdom.

Q. What is the meaning of those Words?

A. *That no other Power or Kingdom shall ever destroy the Kingdom of Christ ; but that it shall continue till the Consummation of all things.*

Dan. II. 44.] And in the days of those Kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed, and the Kingdom shall not be left to other People, but it shall break in pieces and consume all those Kingdoms, and it shall stand for ever.

VII. 14, 27.] And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him : and his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.—And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.

Q. What will Christ do at the Consummations of all things?

A. *He will deliver up the Kingdom to God, the Father, that God may be all in all.*

1 Cor. XV. 24, 25, 28.] Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power : for he must reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death. For he hath put all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted, who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Q. Which is the Eleventh Article ?

A. *And in the Holy Ghost, that is the Comforter ; who wrought in all the Saints, from the Beginning of the World ; but was afterwards sent to the Apostles by the Father, according to the Promise of our Saviour and Lord Jesus Christ ; and after the Apostles, to all Believers in the Holy Catholick Church.*

Matt. XXVIII. 19.] Go ye therefore, and teach all Nations, baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost.

Act. V. 3.] But Peter said, Ananias, why hath Satan filled thine Heart to lye to the Holy Ghost, and to keep back part of the price of the Land ?

Joh. XIV. 16.] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever--- See vi 7—26.]

Act. II. 4.] And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. See 1 Cor. XII. 8—13.]

Luke XXIV. 49.] And behold, I send the Promise of my Father upon you : But tarry ye in the City of Jerusalem, until ye be endued with Power from on high.

Act. I. 8.] But ye shall receive Power after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the Earth.

Q. Why

Q. Why was the Church called Catholick or Universal ?

A. *Because it followed no particular Hereticks, but received that common Doctrine of Christianity, which all the Apostles preached in all Parts of the World.*

Q. Which is the Twelfth Article ?

A. *The Resurrection of the Flesh.*

Joh. V. 28, 29.] Marvel not at this: for the Hour is coming, in which all that are in the Graves shall hear his Voice, And shall come forth: they that have done good unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.

[See 1 Cor. XV. throughout.]

Q. Which is the Thirteenth Article ?

A. *The Remission of Sins.*

Act. X. 43.] To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of Sins.

Q. Which is the Fourteenth Article ?

A. *The Kingdom of Heaven, and the life of the World to come.*

Matt. VI. 13.—For thine is the Kingdom....

1 Thess. IV. 17.] Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord.

2 Cor. IV. 17, 18.] For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are Temporal; but the things which are not seen, are Eternal.

SECTION

SECTION VII.

Q. Did not the first Christians keep the Death and Sufferings of Christ in Remembrance by another Solemnity also besides Baptism?

A. Yes, for Christ himself, the very Night before his Passion, appointed the Eucharist or Lord's Supper.

Matt. XXVI. 26.] And as they were eating, Jesus took Bread and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, This is my Body: And he took the Cup, and gave Thanks, and gave it to them, saying, Drink, ye all of it: For this is my Blood of the New Covenant, which is shed for many, for the remission of Sins. But I say unto you, I will not drink henceforth of this Fruit of the Vine until that Day, when I drink it new with you in my Father's Kingdom. And when they had sung an Hymn, they went out into the Mount of Olives. See *Mark XIV. 22,---26.* And *Luke XXII. 19, 20.*

Q. What is the Eucharist, or Lord's Supper?

A. It is an holy Feast, or Participation of Bread, Wine and Water, sanctify'd by Prayer and Thanksgiving, in memory of Christ's Death; that his Body was broken or pierced, and his Blood shed for the Sins of the World, and is to be observed till his coming to Judgment.

1 Cor. X. 16.] The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? 21. Ye cannot drink the Cup of the Lord, and the Cup of Dæmons: ye cannot be Partakers of the Lord's Table, and of the Table of Dæmons.

XI. 23---26.] For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betray'd, took Bread: And when he had given Thanks he brake it, and said, Take, eat, This

This is my Body, which is broken for you : This do in remembrance of me. After the same manner also, he took the Cup, when he had supped, saying, This Cup is the New Covenant in my Blood : This do ye, as often as ye drink it, in remembrance of me.

Joh. XIX. 34.] But one of the Soldiers with a Spear pierced his Side, and forthwith there came out Blood and Water.

Q. How often did the first Christians administer, and partake of the Lord's Supper ?

A. *Every Lord's Day; and that in the most solemn and devout manner.*

Act. XX. 7.] And upon the first Day of the Week, when the Disciples came together to break Bread.

1 Cor. XVI. 2.] Upon the first Day of the Week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Revel. I. 10.] I was in the Spirit on the Lord's Day--

[See Constitut. Apost. II. 59. VII. 30.]

Q. What solemn Fast was ever observed by the first Christians ?

A. *That of Passion Week; especially the Friday and Saturday, the very Days wherein the Bridegroom was taken away from them; and it was in memory of our Saviour's bitter Sufferings and Death at that time.*

Matt. IX. 15.] And Jesus said unto them, can the Children of the Bride chamber mourn, as long as the Bridegroom is with them? but the Days will come, when the Bridegroom shall be taken from them, and then shall they fast.

[See Constitut. Apost. V. 13, 14, 15, 16, 17, 18.]

Q. What lesser fasting Days did the ancient Christians observe ?

A. *Every Wednesday and Friday, at least till the Ninth hour; the former in memory of our Saviour's*

our's being that Day betray'd by Judas ; and the other in Memory that he was that Day crucify'd.

Luke XVIII. 12. I fast twice in the Week....

[See Constitut. Apost. V. 20. VII. 23.]

Q. What other lesser fasting Days did the first Christians observe ?

A. *The five Days before Passion Week, in memory of Christ's Legislation, and Constitution of his Church in Forty days after his Resurrection.*

Act. I. 3.] To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them Forty days, and speaking the things pertaining to the Kingdom of God.

[See Constitut. Apost. V. 13.]

Q. What is it that makes a Fast truly acceptable to God ?

A. *Constant Temperance, and Abstinence from Sin ; joyned with Prayers, and the bestowing upon the Poor what we save by the Fast.*

[See Isa. LVIII.] [See Constitut. Apost. V. 13....20.]

Q. Which were the Hours allotted for Private Prayer among the first Christians ?

A. *The Third, the Sixth, and the Ninth hours : that is in our account, Nine, Twelve and Three a Clock ; the first in memory of our Saviour's Condemnation then ; the second in memory of his being then nailed to the Cross ; and the last in memory of our Lord's then Dying upon it.*

Act. III. 1.] Now Peter and John went up together into the Temple, at the hour of Prayer, being the Ninth hour.

X. 3. 9. 30.] He saw in a Vision evidently, about the Ninth hour of the Day, an Angel of God, coming in to him, and saying unto him, Cornelius, ... On the Morrow as they went on their Journey, and drew nigh unto the City, Peter went up upon the House top to pray, about

the Sixth hour.-----And Cornelius said, Four days ago I was fasting until this hour ; and at the Ninth hour I prayed in my House, and behold, a Man stood before me in white Cloathing.

Mark XV. 25.] And it was the Third hour, and they crucified him. ---33, 34.] And when the Sixth hour was come, there was Darknes over the whole Land, until the Ninth hour ; and at the Ninth hour Jesus cryed with a loud Voice. — 37.] And gave up the Ghost.

[See *Constitut. Apost. VIII. 34.]*

Q. How are those Prayers to be performed ?

A. *They are to be secret, and short, and to include the Lord's Prayer.*

Matt. VI. 5.] And when thou Prayest, thou shalt not be as the Hypocrites are : for they love to Pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. Verily, I say unto you, they have their Reward.---15.] [*See Constitut. Apost. VII. 24.]*

Q. What were the solemn *Festivals* observed by the first Christians ?

A. *Easter-Day, and the Lord's-Day following ; Ascension-Day, Pentecost, together with every Lord's-Day.*

[*See Constitut. Apost. V. 18, 19, 20. VIII. 33.]*

Q. What are the lesser *Festivals* ?

A. *All the time between Easter and Pentecost, in memory of Christ's Resurrection from the Dead ; and every Saturday, or Sabbath-Day, in memory of the Creation.*

[*See Constitut. Apost. as above.]*

Q. What was the Posture of Publick Prayer among the first Christians ?

A.

A. Kneeling, at all times but Sundays, and the fifty Days of Pentecost ; when they prayed Standing, in memory of Christ's Resurrection.

[See Constitut. Apost. II. 59. VIII. 12.]

S E C T I O N VIII.

Q. Who were allowed by the Primitive Christians to put up the Lord's Prayer ?

A. None but the Faithful ; who, as soon as they were baptized, were enjoined thus to Cry, Abba, Father, in token of their Adoption as Sons of God.

[See Constitut. Apost. VII. 44.]

Rom. VIII. 15.] Ye have received the Spirit of Adoption ; whereby we cry, Abba, Father.

Q. Repeat the Lord's Prayer ?

A. Our Father, who art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done on Earth, as it is in Heaven ; Give us this day our daily Bread ; And forgive us our Debts, as we forgive our Debtors, And lead us not into Temptation, But deliver us from the Evil One : For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. What is the meaning of the several Petitions in this Prayer ?

A. We therein beg of God Almighty, our Heavenly Father, that Himself and his Holy Name may be honour'd and revered above all things ; that his Kingdom of Peace and Holiness may come ; That his Will and Commands may be done with the same Constancy and Readiness, here on Earth, with which the Angels and Saints do them in Heaven. That we

may every Day receive the Necessaries of this mortal Life : That our greater Offences against God may be mercifully forgiven, as we are ready to forgive the lesser Offences of others against our selves : That we may be preserved from the Temptations of the World, and the Flesh, or enabled to go through them without Sin. That we may be preserved from all the Snares and Mischiefs which our great Adversary the Devil may any way bring upon us : And we address for these Mercies to God alone ; because we acknowledge his Kingdom and Power is over all, and that he alone is to be glorified as the Supreme Giver of all Good things. Accordingly we renew our earnest desires that so it may be, if it be his blessed Will.

Q In What manner must we pray to God ?

A. With Humility.

Psal. IX. 12.] He forgetteth not the cry of the humble.

See Dan. IX. 3----19.

Luke XVIII 11-14
Purity,

1 Tim. II. 8.] I will therefore that men pray every where, lifting up holy Hands, without Wrath and Doubting.

Charity,

Mark XI. 25.] And when ye stand Praying, forgive, if ye have ought against any : that your Father also which is in Heaven may forgive you your Trespases.

Fervency,

Jam. V. 16.] Confess your Faults one to another, and pray one for another, that ye may be healed : the effectual fervent Prayer of a Righteous man availeth much.

And in the Name of Christ.

Josh.

Joh. XIV. 13, 14.] And whatsoever ye shall ask in my Name, that will I do; that the Father may be glorified in the Son. If ye ask any thing in my Name, I will do it.

XVI. 23, 24.] And in that Day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father, in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your Joy may be full.

F I N I S.

A Primi-

A

Primitive Catechism

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P A R T I.

**For the *Catechumens* ; or, *Beginners*
in Christianity.**

S E C T I O N I.

Q. WH O made you, and all the World ?

A. God Almighty.

Q. Why did God make the World ?

A. To manifest his glorious Perfections ; and to communicate of his Goodness to his Creatures.

Q. Why did God make Man in particular ?

A. As a reasonable and free Creature, to have Dominion over the rest and to praise, and adore, and serve him, the common Creator, and Benefactor of them all.

Q. Of how many parts did the Primitive Christians suppose Man to be made ?

A. Of three, (1.) The Spirit, or rational and immortal Part, (2.) The Soul, or sensitive Part, and (3.) The Body or fleshy Part.

Q. What do the Scriptures particularly teach you of God ?

A. (1.) That there is but One True God.

(2.) That He is Everlasting in Duration,

(3.) A

- (3.) *Almighty in Power,*
 - (4.) *Of Infinite Knowledge,*
 - (5.) *And Wisdom,*
 - (6.) *And Justice,*
 - (7.) *And Holiness,*
 - (8.) *And Goodness.*
 - (9.) *Faithful to his Word and Promises.*
 - (10.) *The Maker and Preserver of the whole World.*
- And, (11.) *The God and Father of our Lord Jesus Christ.*

Q. What are the Duties we owe to God ?

A. (1.) We are to Love him above all things,

(2.) To Honour him,

(3.) To Fear him,

(4.) To put our Trust in him,

(5.) To Pray to him,

(6.) To Praise him,

(7.) To give him Thanks,

(8.) To be Obedient to his Laws,

And, (9.) To Resign our selves to his holy Will, in all things.

Q. By whom did God make the World ?

A. By Jesus Christ, his Only-begotten Son, our Redeemer, who was in the beginning with God his Father.

Q. Who was the Sanctifier of Good Men from the beginning of the World ?

A. The Spirit of God ; who also moved on the face of the Waters, at the Creation.

SECTION II.

Q. What Creatures did the ancient Christians believe God created before the visible World ?

A. The Invisible Beings, viz. The Cherubim and Seraphim, the Aëons and Hosts, the Powers and Authorities, the Principalities and Thrones, the Arch-Angels and Angels.

Q. In how many Days did God make the visible World ?

A. In six Days.

Q. What was the first Day's work of the Creation ?

A. The Light.

Q. What was the second Day's work ?

A. The Firmament, and the Clouds.

Q. What is the Firmament ?

A. The Air, or open Space between the Earth and Heaven.

Q. What was the third Day's work ?

A. The Sea, and dry Land : With the Herbs, Trees, and Plants.

Q. What was the fourth Day's work ?

A. The

A. *The Sun, the Moon, and the Stars.*

Q. What was the fifth Day's work ?

A. *The Fish in the Sea, and the Fowls in the Air.*

Q. What was the sixth Day's work ?

A. *The Beasts that live upon the dry Land,
And after all, Man and Woman, Adam and Eve.*

Q. How did God make Man ?

A. *He formed him of the Dust of the Ground, and Breathed into his
Nostrils the Breath of Life, and Man became a living Soul.*

Q. What did God do on the seventh Day ?

A. *He rested from his Work, and sanctified that Day, or set it a-part
for a Day of Holiness ; a Day of Praise, and Thanksgiving to him for
the Work of Creation.*

S E C T I O N III.

Q. Where did God put the first Man and Woman ?

A. *In the Garden of Eden, a Paradise of Pleasure, to dress it
and keep it.*

Q. What Promise did the ancient Christians understand that
he made them upon their Obedience ?

A. *The continuance of that happy State they then enjoy'd ; and the
Prospect of being translated to greater Blessings in another World.*

Q. What positive Law did God give them in Paradise ?

A. *He forbid them to eat of only one Tree in the Garden, of the
Tree of Knowledge of Good and Evil.*

Q. Did they observe that Law ?

A. *No : But Adam, by the deceit of the old Serpent, the Devil and
Satan, and by the Counsel of his Wife, did eat of the forbidden Fruit,
and so forfeited his Right to the Blessings of that Covenant.*

Q. What Punishment did God inflict upon them for their Dis-
obedience ?

A. *They were both banish'd Paradise, and had Death entailed upon
themselves and their Posterity.*

Q. What Peculiar Punishment had the Man for his Dis-
obedience ?

A. *The Ground was cursed, and he was to labour hard for his
Sustenance.*

Q. What peculiar Punishment had the Woman for being first
in the Transgression ?

A. *She was to conceive, and bring forth Children with sorrow ; and
be under great Subjection to her Husband.*

SECTION IV.

Q. Did God utterly cast off Mankind upon their Disobedience?

A. No: He promised to send a Saviour, to save and redeem them.

Q. Where do the earliest Footsteps of such a Promise appear?

A. Immediately after the fall of Man; when God said to the Old Serpent; The Seed of the Woman shall bruise thy Head, and thou shalt bruise his Heel.

Q. What may we understand by those Words?

A. That one who was to be peculiarly the Seed of a Woman, should undergo great Afflictions from the Devil, but at length should destroy his Power and Tyranny over Mankind.

Q. How many sorts of Laws has God given Mankind?

A. Principally Three: (1.) The Law of Nature, (2.) The Jewish Law; And, (3.) The Christian Law.

Q. What is the Law of Nature?

A. Such Rules of Sobriety towards our selves, Righteousness towards other Men, and Piety towards God, as natural Reason and Conscience tell us are our Duty.

Q. What is the Jewish Law?

A. Those positive Rules that God super-added to the Laws of Nature for the Nation of the Jews, and are contained in the five Books of Moses.

Q. What is the Christian Law?

A. Those positive Rules which God super-added to the Laws of Nature, by Christ Jesus, for all Christians, and are contained in the sacred Books of the New Testament.

SECTION V.

Q. Who was the first Murderer?

A. Wicked Cain, who slew his Brother Abel.

Q. Why did he slay him?

A. Because he was a better Man; and better accepted of God than himself.

Q. What was his Punishment for that Murder?

A. God made the Ground which he tilled Barren; and made him a Fugitive and a Vagabond in the Earth.

Q. What other righteous Man did God accept of in a peculiar manner?

A. He accepted of pious Enoch, and translated him to Heaven alive; because he walked exactly according to the Laws of God.

Q. Why did God send a Flood to destroy the Earth ?

A. For the great *Wickedness* of those that dwell therein.

Q. How was this Flood brought upon the Earth ?

A. The Windows of Heaven were opened, and it Rained forty Days and forty Nights ; and the Fountains of the great Deep were broken up.

Q. What was destroy'd by the Flood ?

A. Every living Creature on the dry Land, except Noah, and his three Sons, and their three Wives ; and two of every sort of unclean, and seven of every sort of clean Creatures, which were preserved with Noah in the Ark.

Q. What sign did God give that he would drown the World no more ?

A. The Rain-bow, for a Token of a Covenant between God, and every living Creature that was upon the Earth.

Q. What Permission did God give Men after the Flood ?

A. That of eating Flesh ; as he had before given them the Herbs and Fruits of the Earth for Food.

Q. What Restraint was given with this Permission ?

A. They were strictly forbidden the eating of Blood ; which Prohibition the first Christians ever understood to belong to themselves also.

S E C T I O N VI.

Q. How long did Men commonly live before the Flood ?

A. To eight or nine Hundred Years.

Q. How long have they commonly lived since ?

A. Their Lives were gradually shortened, 'till they came to seventy or eighty Years.

Q. Which were the Sons of Noah, by whom the Earth was peopled, after the Flood ?

A. Shem, from whom Asia ; Ham, from whom Africa ; and Japheth, from whom Europe was peopled.

Q. Where were the Languages confounded ?

A. At Babel.

Q. Who was called the Friend of God ?

A. Abraham ; who being delivered from the Impiety of his Fore-fathers, entered into a Covenant with God by Circumcision.

Q. Which were the Cities which God burnt by Brimstone and Fire from Heaven, for their horrid Wickedness.

A. The four Cities of Sodom, Gomorrah, Admah, and Zeboim.

Q. Who were saved from that Burning ?

A. Lot, with those of his Family that believed in God ; upon Account of his Piety, and his Relation to Abraham, who had made Intercession for Sodom.

Q. Who

Q. Who was the first Priest of the true God, expressly so called in Scripture?

A. Melchisedek King of Salem ; to whom Abraham gave Tythes of all ; and who blessed Abraham.

Q. Who was the great Example of Patience?

A. Job ; who was Rewarded for the same with the doubling of his Possessions.

Q. Who was Abraham's Son of the Promise?

A. Isaac ; whom he offer'd as a Sacrifice to God : but was prevented from slaying him by an Angel, and blessed for such his ready Obedience.

Q. Who was Isaac's Son?

A. Jacob, whom God named Israel.

Q. Who are the Gentiles so often mention'd in the Books of the Old and New Testament?

A. All the rest of the World besides the Jews, who were the Posterity of Jacob.

Q. What Sons had Jacob or Israel?

A. He had twelve Sons, the Patriarchs, or Heads of the twelve Tribes of Israel.

And his Posterity, through God's peculiar Blessing, and according to his Promise to Abraham, increased to a great multitude.

Q. Whither did these Patriarchs go?

A. They were driven into Egypt by a great Famine ; where they were made Bonds-men by Pharaoh King of Egypt.

Q. Whom did God make Governor over the Land of Egypt?

A. Joseph ; and that as a Reward of his Chastity, in rejecting the Adulterous Sollicitations of his Mistress.

SECTION VII.

Q. By whom did God deliver his People from their Bondage in Egypt?

A. By Moses ; to whom God appeared in the Bush, and by whom he wrought many Miracles in Egypt.

Q. What Judgments did God inflict upon Pharaoh and the Egyptians, in order to deliver his People from their Bondage under them?

A. He punished them with ten Plagues, viz. With the Plague

(1.) Of Water turned into Blood,

(2.) Of Frogs.

(3.) Of Lice.

(4.) Of Flies.

(5.) Of Murrain upon Beasts.

(6.) Of Boils and Blains upon Men.

(7.) Of Hail.

(8.) Of Locusts.

O 2

(9.) Of

(9.) Of Darkneſs.

(10.) Of ſlaying all their Firſt Born.

Q. Did not God give his People ſome eſpecial Charge, before he inflicted the laſt of theſe Plagues?

A. Yes : He appointed them to kill the Paſſover ; that is, That every Family ſhould kill a Lamb, and ſprinkle the Blood thereof upon the Door Poſts, and the Side Poſts of their Houſes, and eat it with Unleavened Bread.

Q. Why was it called the Paſſover ?

A. Becauſe the Angel of the Lord, who deſtroy'd the Firſt Born of the Egyptians, Paſſed Over and ſpared the Houſes of the Iſraelites, where the Blood of that Lamb was ſprinkled.

Q. How was this great Deliverance kept in Remembrance ?

A. The Iſraelites were commanded always to keep a yearly Feaſt, in the Spring, in the Month Abib, for a Memorial thereof ; which was called, The Feaſt of the Paſſover, or The Feaſt of Unleavened Bread.

Q. What were the other principal Solemnities appointed to the Jews,

A. The Feaſt of Weeks, and the Feaſt of Tabernacles, and the great Day of Expiation.

Q. When was the Feaſt of Weeks ?

A. At Pentecoſt, or fifty days after the Paſſover ; at the end of Wheat Harveſt.

Q. When was the Feaſt of Tabernacles ?

A. In Autumn, for ſeven Days, from the fifteenth Day of the ſeventh Month, in memory of their living in Tabernacles for forty Years in the Wilderneſs.

Q. When was the great Day of Expiation ?

A. A little before the Feaſt of Tabernacles, on the Tenth Day of the Seventh Month : upon which Day he that did not afflict his Soul was to be cut off from his People.

S E C T I O N VIII.

Q. Why was the Law given the Iſraelites ?

A. For the Aſſiſtance of the Law of Nature, and to prevent them from falling into Idolatry.

Q. Where was the Law given ? And how was it preſerv'd ?

A. It was given at Horeb, from the Mount Sinai, And was written on two Tables of Stone, And put into the Ark of the Covenant.

Q. Repeat the Ten Commandments, given the Jews from Mount Sinai.

A. (1)

A. (1) *Thou shalt have no other Gods but me.*

(2) *Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them. For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.*

(3) *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.*

(4) *Remember the Sabbath Day to keep it holy; six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in six Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.*

(5) *Honour thy Father, and thy Mother; that thy Days may be long upon the Land which the Lord thy God giveth thee.*

(6) *Thou shalt not kill.*

(7) *Thou shalt not commit adultery.*

(8) *Thou shalt not Steal.*

(9) *Thou shalt not bear false witness against thy Neighbour.*

(10) *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.*

Q. *How did God distinguish between his own People, and those Egyptians that oppressed them?*

A. *He divided the Red Sea in two parts, for his own People to pass through; and drowned the Egyptians therein, who pursued after them.*

Q. *What other remarkable Instances are there recorded of God's Providence over his People in the Wilderness?*

A. *He rained Manna from Heaven instead of Bread.*

And Quails instead of Flesh.

He brought Water out of the Rock of Stone:

He also afforded them a Pillar of Fire by Night, to give them Light; and a Pillar of a Cloud by Day, to guide them, and overshadow them from the Heat.

Q. *What was the first great Sin of the Israelites, for which they were sorely punished, after the delivery of the Ten Commandments?*

A. *The Sin of Idolatry, in making and worshipping a Golden Calf.*

Q. *What else is there more especially observable in the History of that People, afterward?*

A. *God*

A. God cut off the Waters of the River Jordan :
 He overthrew the Walls of Jericho without Instruments :
 And at length he subdued the seven wicked Nations of the Land of Canaan, and peaceably settled his own People therein, according to his Promises made to their Forefathers.

Q. At whose Prayer did the Sun stand still ?

A. At the Prayer of Joshua : that the Israelites might have time to be avenged of their Enemies, and that those Enemies might be convinced of God's peculiar Providence over the Jews.

Q. Whom else did God peculiarly Reward for their Obedience to Him at that time, besides Joshua ?

A. Caleb, who followed God fully ;

And Phineas, who in his Zeal slew Zimri, when he was caught in Adultery with Cozbi, an Idolatrous Woman.

Q. What Rewards did God bestow on them for such their Obedience ?

A. Caleb outlived the Murmurers, and had great Possessions given him in the Land of Canaan : And Phineas had the Covenant of an everlasting Priesthood given to him and his Posterity.

Q. Did not God still reward the Good, and punish the Bad in the times of the Judges, and of the Kings of Israel and Judah ?

A. Yes ; most remarkably : as appears all along the Old Testament : where that Nation, when good, was ever prosperous ; and when bad, ever miserable.

Q. What particular astonishing Famines did God inflict on the wicked Jews, when their Sins were very great ?

A. Three : Wherein, according to God's terrible Threatnings, the very Parents boiled and eat their own young Children.

Q. Which was the first of those Famines ?

A. That at the Siege of Samaria, by Benhadad King of Syria.

Q. Which was the second ?

A. That at the Siege of Jerusalem, by Nebuchadnezzar King of Babylon.

Q. Which was the third ?

A. That at the last Siege of Jerusalem, by Titus Vespasian.

Q. Who were those Kings of Judah, that intirely worshipped and served the True God ?

A. David, Asa, Jehosaphat, Hezekiah, and Josiah.

Q. Which Kings of Judah did in part worship and serve the True God ?

A. Solomon, Jehoshaphat, Amaziah, Uzziah, Jotham, and Manasseh.

Q. Who were the bad Kings, that were Idolaters ?

A. The rest of the Kings of Judah, Eleven in Number : and all the Kings of Israel, Eighteen in Number ; from the very first, Jeroboam the Son of Nebat, who made Israel to Sin.

SECTION IX:

Q. How has God governed the World in all the past Ages?

A. He hath all along taken care of Mankind, notwithstanding their Wickedness; and has still called them by his Prophets from their Errors, to the acknowledgment of the Truth; in order to reduce them from Impiety unto Piety, from Death eternal to everlasting Life?

Q. Are there not several Blessings and Deliverances, not yet mention'd, recorded in the Old Testament, as bestow'd on good Men for heir Obedience?

A. Yes; and they are written for our encouragement, to persuade us to the same good Actions.

Q. Whom did God enable for their Faith and Trust in him, to do many wonderful Things?

A. Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the Prophets.

Q. Who was blessed and ingrafted into the Stock of the Messiah, for her love to her Mother-in-Law, and leaving all for the Worship of the True God?

A. Ruth the Moabitess.

Q. Who was made King for his intire Obedience to the Will of God?

A. David.

Q. To whom did God give the greatest Wisdom, Riches, and Honour, because he sought Wisdom before Riches and Honour?

A. To Solomon.

Q. Whom did God wonderfully preserve for their Faithfulness to him, when the rest of the Jews were become Idolaters?

A. Elijah the Prophet, who was taken up alive into Heaven; as also Obadiah, and 7000 more, who had not bowed the Knee to Baal.

Q. Whose Son was raised from the Dead for her Kindness to God's Prophet Elifba?

A. The good Shunamite's.

Q. Who had his Life prolonged 15 Years, for his Piety, and Prayer to God?

A. Hezekiah.

Q. Who was miraculously preserv'd in the Den of Lyons, for his Courage in Worshipping God openly, in a time of Persecution?

A. Daniel.

Q. Who were miraculously preserv'd in the burning fiery Furnace, for their resolution against Idolatry?

A. The three holy Children, Shadrach, Meshach, and Abednego?

Q. Are there no Instances of the like Nature in the Books of the New Testament?

A. Yes;

A. Yes ; a great number of Persons, who had their Diseases cured, and Demons cast out, and Deliverances afforded, on account of their Faith in Christ, and Faithfulness in their Duty, and in preaching his Gospel over the World.

Q. Are there not several Judgments, not yet mention'd, recorded in the Old Testament, as inflicted on wicked Men for their wicked Actions ?

A. Yes ; and they are written for our admonition, to deter us from the like Vices.

Q. Who then was cursed for mocking his Father ?

A. Ham, the Father of Canaan.

Q. Who lost his Father's Blessing, by profanely selling his Birth-right, and marrying against his Parents consent ?

A. Esau.

Q. Who was stoned for Blasphemy ?

A. The Son of Shelomith.

Q. What is Blasphemy ?

A. It is the open speaking Evil, or reproachfully of God ?

Q. Who was slain for aiming to curse the Israelites for Money, and to draw them into Idolatry and Adultery ?

A. Balaam the Son of Beor.

Q. How was he punish'd who profaned the Sabbath-Day ?

A. He was stoned to Death.

Q. Who were burnt for offering strange Fire, that is, such as was contrary to the Law of Moses ?

A. Nadab and Abihu, the Sons of Aaron.

Q. Who was stoned and burnt for Stealing ?

A. Achan the Son of Carmi.

Q. Who had the Leprosy inflicted upon him both for Lying and Stealing ?

A. Gehazi, the Servant of Elisha.

SECTION X.

Q. Who were rejected by God for Rebellion against him, and for presuming to invade the Priest's Office ?

A. Two Kings, the one of Israel, the other of Judah, Saul, and Uzziah.

Q. Who were swallowed up into the Bowels of the Earth for Rebellion, or opposing God's Ministers, and for meddling with the Priest's Office ?

A. Corah, Dathan, and Abiram.

Q. Who was smitten with a sudden Death for Drunkenness and Uncharitableness ?

A. The Churl Nabal.

Q. Wh Jews hav

Q. Who were slain in Battel for profaning God's Worship, and disobeying their Father ?

A. Hophni and Phineas the Sons of Eli.

Q. Who was afflicted for not correcting his Children ?

A. Their Father Eli.

Q. Whose Blood did Dogs lick ?

A. King Ahab's, for seizing on Naboth's Vinyard, after Jezabel his Wife had caused him to be murder'd.

Q. Who were devoured by two she Bears ?

A. Two and forty Children, for mocking God's Prophet Elisha.

Q. Who was carry'd into Captivity for Idolatry, and for dealing with a Familiar Spirit, and using Enchantments.

A. King Manasseh.

Q. Who is branded as a remarkable Sinner because he sinned yet worse in the time of his Distress ?

A. King Ahaz.

Q. Who was turned into a Beast for Pride ?

A. The great King Nebuchadnezzar.

SECTION XI.

Q. Are there no Examples of the like nature in the New Testament ?

A. Yes : that of Judas, who hanged himself for betraying his Master.

That of Ananias and Sapphira, who were struck dead for lying to the Holy Ghost, and stealing those Goods which they had consecrated to God.

And lastly, that of Herod, who was eaten up of Worms for not giving God the Glory.

Q. Who were accepted by God, upon their Repentance, tho' they had greatly sinned ?

A. King Manasseh,

And King David :

And the Apostle Peter ; And all true Penitents.

Q. Which were the places wherein God put his Name among the Jews ?

A. First in the Tabernacle of the Testimony ; and then in Solomon's Temple.

Q. What great and sore Punishment did God at last inflict on the Ten Tribes for their continual Wickedness and Idolatry ?

A. He deliver'd them into Captivity to the Kings of Assyria.

Q. Which are the four famous Monarchies under which the Jews have been afflicted ?

- A. (1) *The Babylonians.*
 (2) *The Medes and Persians.*
 (3) *The Grecians, and*
 (4) *The Romans.*

Q. What was most remarkable under the first Monarchy, that of the Babylonians?

A. *The Seventy Years Captivity of the two Tribes of Judah and Benjamin, by Nebuchadnezzar King of Babylon, according to God's frequent Threatnings by his Prophets.*

Q. What was most remarkable under that of the Medes and Persians?

A. *The return of the two Tribes under Cyrus, and their resettlement under Darius and Artaxerxes, Kings of Persia; according to the Prophecies thereto relating.*

Q. What happen'd most remarkable under the Grecians?

A. *The violent Persecution of the Jews, by Antiochus Epiphanes King of Syria; and the cruel Martyrdom of Eleazar, and many others; with the restoration of the Jewish Worship afterward.*

Q. What was most remarkable under the Romans?

A. *The Birth of our Saviour Jesus Christ under Augustus; and his Death under Tiberius Cæsar, the Roman Emperors.*

Q. How long was it from the Beginning of the World to the Birth of Christ?

A. *About 4000 Years, according to the Hebrew Chronology; but about 4500, according to the Samaritan and Josephus.*

Q. How long is it from Christ's Birth till this time?

A. *About 1720 Years.*

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PART II.

For the *Illuminates* ; or, *Candidates* for Baptism.

SECTION I.

Q. **W**H O was the Author of the Christian Religion ?

A. Jesus Christ, *our Lord, the true Messias or Christ,*
sent by God for the Salvation of Mankind.

Q. What does the Name *Jesus* signify ?

A. A Saviour.

Q. Why was our Lord called *Jesus* or *Saviour* ?

A. *Because he came to Save his people from their Sins.*

Q. What does the name *Messias*, or *Christ* signify ?

A. *The Anointed,*

Q. Why was He called the *Anointed* ?

A. *Because he was Anointed with the Holy Ghost, and with*
Power, and was set apart for the three great Offices
Of Prophet,
Priest,
And King,

Which sacred Persons used to be anointed among the Jews.

Q. How do you know that *Jesus* was really the *Messias* or
Christ sent by God ?

A. *Chiefly by the Holiness of his Life, by the Excellency of his*
Doctrine, by his fulfilling the Prophecies of the Old Testament, and
by his working many and great Miracles.

Q. What were the principal Instances of the *Holiness* of his
Life ?

A. *He was Humble and Meek,*
He was contented, and contemned the Vanities of this World,
He was Charitable and Compassionate to Mens Souls and Bodies,
He was patient under all Afflictions,

He was pious and devout towards his God and Father,

He was ever obedient to his Laws,

And resigned to his Good pleasure in all things,

Q. What are some principal Instances of the excellency of his Doctrine?

A. The Beatitudes, in his famous Sermon at the Mount, where those whom he pronounces blessed are the Poor in Spirit, the Mourners, the Meek, those that hunger and thirst after Righteousness, the Merciful, the pure in Heart, the Peace-makers, and those that are persecuted for Righteousness sake: with many other excellent Precepts and Instructions in that Sermon.

SECTION II.

Q. What are the principal Prophecies that our Saviour fulfilled?

A. Those which foretold that the Messiah, or Christ, was to be born of a Virgin,

That he was to be of the Seed of Abraham,

Of the Tribe of Judah,

Of the Family of Jesse,

And David, according to the Flesh:

That he was to be born in Bethlehem of Judea;

And that while the Temple was standing:

That he was to Preach first in Galilee:

That he should be betrayed by one of his own Disciples:

That he should come riding into Jerusalem upon an Ass, and a Colt, the foal of an Ass:

That he was to be greatly afflicted:

That his Garments were to be divided by Lot:

And his Side pierced:

And at last, that he was to be cut off; and that within seventy Weeks of Years, from the Decree of the King of Persia for the Rebuilding of Jerusalem.

And that, after all, he should become a King, and a Saviour notwithstanding.

Q. What were the principal Miracles which were wrought for the Confirmation of our Saviour's Mission?

A. Several Voices from Heaven attested to him, as the beloved Son of God:

He healed all sorts of Diseases:

He cast all Demons out of the Bodies of Men:

He fed many Thousands with a few Loaves and Fishes:

He raised the Dead.

But especially his Mission was confirmed by his own Resurrection from the Dead,

And

*And Ascension to Heaven,
And the descent of the Holy Spirit on his Disciples, at the Day of
Pentecost,
With the wonderful Works they were enabled to do throughout the
World afterward.*

SECTION III.

Q. After what manner are Persons to be admitted into Christianity ?

A. They are to be Baptized unto the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What did the ancient Christians understand to be meant by such Baptism ?

A. The Dipping those that believed in Christ, into the Water, three times, at the distinct Names, of the Father, and of the Son, and of the Holy Ghost.

Q. What was anciently done just before Baptism ?

A. They put off their Old Garments, and were anointed with Holy Oil.

Q. What was done just after Baptism ?

A. They put on their New, or White Garments, and were sealed with the Cross on their Foreheads, by the Holy Ointment.

Q. What did the putting off the Old, and putting on the New, or White Garment signify ?

A. The putting off all our old Sins, and the putting on Christ, with that Purity which he requires of all baptized Christians.

Q. What did the Anointing with Oyl signify ?

A. The Gifts of the Holy Ghost, then poured upon the Baptized.

Q. What was done last of all ?

A. They were Confirmed by Sealing them with the Cross by Ointment, and by the Imposition of Hands.

Q. What did the Sealing with the Cross by the Ointment, and the Imposition of hands signify ?

A. The firm belief in Christ crucified ; with the Confirmation of the Profession and Vow of Baptism on one part, and of the certainty of God's Promise of the Assistance and Consolation of his Holy Spirit on the other.

Q. What was esteemed the direct meaning of the Immersions into the Water, and the Emersions out of the Water, among the ancient Christians ?

A. They were a solemn Memorial and Representation of the Death, Burial, and Resurrection of Christ.

Q. Why were they Dipped thrice, or Baptized distinctly at the Name of the Father, Son, and Holy Spirit, according to the ancient Doctrine ?

A. To

A. To declare their Faith in the Father, who sent his Son into the World ; in the Son, who came into the World ; and in the Holy Spirit, who bear witness to the Son's Mission from the Father.

Q. What was then esteem'd the Mystical meaning thereof ?

A. The Descending into the Water, denoted our Mortification, or dying unto Sin, and being buried with Christ, in his Death ; the Ascending out of the Water, signified our Rising again with him to Newness of Life, and to the Adoption of Sons.

SECTION IV.

Q. What are we at our Baptism bound Solemnly to Renounce ?

A. The Devil, and his Works, and his Poms, and his Worshipships, and his Angels, and his Inventions, and all things that are under him.

Q. Who is the Devil that is to be renounced in Baptism ?

A. He is frequently called Satan, or the Adversary,
The Evil One,
The Tempter,
And Beelzebub ;

And is the Chief of all those wicked and Apostate Spirits, who are opposite to Christ and his Kingdom.

Q. What are the Works of the Devil to be renounced in Baptism ?

A. All manner of Sin ; but especially those Sins that he is most eminently noted for in Scripture, such as Murder, Apostacy, Lying, and Tempting others to sin.

Q. What are the Poms of the Devil to be renounced in Baptism ?

A. All such Profane and Idolatrous Spectacles, or Solemnities by which the Devil most easily induces Men to sin.

Q. What are the Worshipships of the Devil to be renounced in Baptism ?

A. All sorts of Idolatrous Worship, which is derived from him, or at least directed to him.

Q. What are the Angels of the Devil to be renounced in Baptism ?

A. Those wicked and unclean Spirits which are made use of by him, as his Messengers and Instruments to tempt and ruin Mankind.

Q. What are the Inventions of the Devil to be renounced in Baptism ?

A. All profane Ceremonies used in Idolatrous Worship ; with all the Arts and Instruments of Sorcery, Witchcraft, and Conjurat[i]on whatso-

ever, which withdraw Men from the Worship of, and dependance on the True God.

Q. What other things are to be renounced in Baptism, as under the Devil?

A. All Antichristian Seducers, and Hereticks, which are the Instruments of the Devil, in corrupting and perverting the True Doctrine, and Holy Practices of the Gospel.

Q. What were the Requisites for Admission into Christianity by Baptism?

A. They were Three; Repentance, or forsaking of Sin, Faith, Or the Belief of the great Doctrines of Christianity, And Obedience, or the Association of our selves to Christ, and Submission to the Laws of his Gospel.

SECTION V.

Q. What are some of the Principal Laws of the Christian Church?

A. The Ten Commandments, as alter'd and improved for us Christians.

Q. Which is the short Summary of those Ten Commandments?

A. To love the Lord our God, and our Neighbour as our Selves.

Q. Which is the First of these Ten Commands?

A. To love the One and only Lord God with all our Strength.

Q. Which is the Second?

A. To give no heed to Idols.

Q. Which is the Third?

A. To observe the Sabbath, in Memory of God our Creator, as a rest for mediation of the Law, not for Idleness of the hands.

Q. Which is the Fourth?

A. To reject every unlawful Lust, every thing destructive to Men, and all Anger.

Q. Which is the Fifth?

A. To Honour our Parents, as the Authors of our Being.

Q. What are the particular Duties which Children owe to their Parents?

A. (1.) To love them.

(2.) To obey their Commands,

(3.) To conceal their Infirmities,

(4.) To maintain them when Old and in Want,

(5.) To submit to their Admonitions, and Corrections.

Q. Which is the Sixth Command?

A. To communicate the Necessaries of Life to the Needy.

Q. Which is the Seventh?

A. To

A. To avoid Swearing falsely, and Swearing often, and in Vain; because he that does so, shall not be held Guiltless.

Q. Which is the eighth Command?

A. Not to appear before the Priests empty, but to offer our Freewill Offerings continually.

Q. Which is the ninth Command?

A. To frequent the publick Christian Worship every Morning and Evening.

Q. Which is the tenth Command?

A. To be Diligent in our particular Callings.

SECTION VI.

Q. What was the ancient Profession of the Christian Faith required in Baptism?

A. It was contained in Fourteen Articles.

Q. Which is the first Article?

A. I believe in One Unbegotten Being, the Only True God, Almighty, the Father of Christ, the Creator and Maker of all Things, from whom are all Things.

Q. Which is the Second?

A. And in [One] Lord Jesus Christ, his Only begotten Son, The first born of the whole Creation, who was begotten before the Ages, by the Good pleasure of the Father.

Q. Which is the third Article?

A. By whom all Things were made, both those in Heaven, and those on Earth, visible and invisible.

Q. Which is the Fourth?

A. Who in the last days descended from Heaven, and took flesh, and was born of the Holy Virgin Mary.

Q. Which is the Fifth?

A. And did converse holily, according to the Laws of his God and Father.

Q. Which is the Sixth Article?

A. And was crucify'd under Pontius Pilate, and died for us.

Q. Who was Pontius Pilate?

A. The Governor of Judea, sent by the Roman Emperor.

Q. What were the Reasons of our Saviour's Sufferings and Death?

A. (1) That he might bear witness to the Truth of his Doctrine.

(2) That he might set us an Example of Humility and Submission to the Will of God under the greatest Afflictions,

(3) That he might offer himself, as the Price of our Redemption, as a Sacrifice, Atonement, and Propitiation for the Sins of Mankind to his Heavenly Father.

Q. Whither

Q. Whither did the ancient Christians believe our Saviour went when he died?

A. They Believed that his Body was laid in the Grave; and that his Soul or Spirit went among the Souls departed; to Preach the glad Tidings of Salvation to them that were dead.

Q. Which is the Seventh Article?

A. And rose again from the dead, after his Passion, the third Day.

Q. Which is the Eighth?

A. And ascended into the Heavens; and sitteth on the Right Hand of the Father.

Q. What is meant by Christ's sitting at the Right Hand of the Father?

A. That he is next in Dignity and Power to God the Father in Heaven.

Q. What does Christ now do at the Right Hand of God?

A. He maketh continual Intercession for us; and Governs us; as our Lord and King, till his second Coming.

Q. Which is the Ninth Article?

A. And again is to come at the end of the World, with Glory, to judge the Quick and the Dead.

Q. Who are meant by the Quick and the Dead?

A. Those that shall be alive at the Resurrection; and those that shall be dead before that time.

Q. For what end shall that Judgment be?

A. For the final Reward of Good Men in Heaven; and the final Punishment of the Wicked in Hell.

Q. Which is the Tenth Article?

A. Of whose Kingdom there shall be no end.

Q. What is the meaning of those Words?

A. That no other Power or Kingdom shall ever destroy the Kingdom of Christ; but that it shall continue till the Consummation of all things.

Q. What will Christ do at the Consummations of all things?

A. He will deliver up the Kingdom to God, the Father; that God may be all in all.

Q. Which is the Eleventh Article?

A. And in the Holy Ghost, that is the Comforter; who wrought in all the Saints, from the Beginning of the World; but was afterwards sent to the Apostles by the Father, according to the Promise of our Saviour and Lord Jesus Christ; and after the Apostles, to all Believers, in the Holy Catholick Church.

Q. Why was the Church called Catholick or Universal?

A. Because it followed no particular Hereticks, but received that common Doctrine of Christianity, which all the Apostles preached, in all Parts of the World.

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Q. Which

Q. Which is the Twelfth Article ?

A. *The Resurrection of the Flesh.*

Q. Which is the Thirteenth Article ?

A. *The Remission of Sins.*

Q. Which is the Fourteenth Article ?

A. *The Kingdom of Heaven, and the life of the World to come.*

SECTION VII.

Q. Did not the first Christians keep the Death and Sufferings of Christ in Remembrance by another Solemnity also, besides Baptism ?

A. *Yes, for Christ himself, the very Night before his Passion, appointed the Eucharist or Lord's Supper.*

Q. What is the Eucharist, or Lord's Supper ?

A. *It is an holy Feast, or Participation of Bread, Wine and Water, sanctify'd by Prayer and Thanksgiving, in memory of Christ's Death; that his Body was broken or pierced, and his Blood shed for the Sins of the World; and is to be observed till his coming to Judgment.*

Q. How often did the first Christians administer, and partake of the Lord's Supper ?

A. *Every Lord's Day; and that in the most solemn and devout manner.*

Q. What solemn Fast was ever observed by the first Christians ?

A. *That of Passion Week; especially the Friday and Saturday, the very Days wherein the Bridegroom was taken away from them; and it was in memory of our Saviour's bitter Sufferings and Death at that time.*

Q. What lesser fasting Days did the ancient Christians observe ?

A. *Every Wednesday and Friday, at least till the Ninth hour; the former in memory of our Saviour's being that Day betray'd by Judas; and the other in Memory that he was that Day crucify'd.*

Q. What other lesser fasting Days did the first Christians observe ?

A. *The five Days before Passion Week; in memory of Christ's Legislation, and Constitution of his Church, in Forty days after his Resurrection.*

Q. What is it that makes a Fast truly acceptable to God ?

A. *Constant Temperance, and Abstinence from Sin; joined with Prayers; and the bestowing upon the Poor what we save by the Fast.*

Q. Which were the Hours allotted for Private Prayer among the first Christians ?

A.

A. *The Third, the Sixth, and the Ninth hours : that is in our account, Nine, Twelve and Three a Clock ; the first in memory of our Saviour's Condemnation then ; the second in memory of his being then nailed to the Cross ; and the last in memory of our Lord's then Dying upon it.*

Q. *How are those Prayers to be performed ?*

A. *They are to be secret, and short, and to include the Lord's Prayer.*

Q. *What were the solemn Festivals observed by the first Christians ?*

A. *Easter-Day, and the Lord's-Day following ; Ascension-Day, Pentecost, together with every Lord's-Day.*

Q. *What are the lesser Festivals ?*

A. *All the time between Easter and Pentecost, in memory of Christ's Resurrection from the Dead ; and every Saturday, or Sabbath-Day, in memory of the Creation.*

Q. *What was the Posture of Publick Prayer among the first Christians ?*

A. *Kneeling, at all times but Sundays, and the fifty Days of Pentecost ; when they prayed Standing, in memory of Christ's Resurrection.*

SECTION VIII.

Q. *Who were allowed by the Primitive Christians to put up the Lord's Prayer ?*

A. *None but the Faithful ; who, as soon as they were baptized, were enjoined thus to Cry, Abba, Father ; in token of their Adoption as Sons of God.*

Q. *Repeat the Lord's Prayer ?*

A. *Our Father, who art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done on Earth, as it is in Heaven ; Give us this day our daily Bread ; And forgive us our Debts, as we forgive our Debtors, And lead us not into Temptation, But deliver us from the Evil One : For thine is the Kingdom, the Power, and the Glory, in ever and ever. Amen.*

Q. *What is the meaning of the several Petitions in this Prayer ?*

A. *We therein beg of God Almighty, our Heavenly Father, that Himself and his Holy Name may be honour'd and reverenc'd above all things ; that his Kingdom of Peace and Holiness may come ; That his Will and Commands may be done with the same Constancy and Readiness, here on Earth, with which the Angels and Saints do them in Heaven. That we may every Day receive the Necessaries of this mortal Life : That our greater Offences against God may be mercifully forgiven,*

given, as we are ready, to forgive the lesser Offences of others against
ourselves: That we may be preserved from the Temptations of the
World, and the Flesh, or enabled to go through them without Sin: That
we may be preserved from all the Snares and Mischies which our great
Adversary the Devil may any way bring upon us. And we address
for these Mercies to God alone; because we acknowledge his Kingdom
and Power is over all, and that he alone is to be glorified as the Su-
preme Gover of all Good things. Accordingly we renew our earnest
desires that so it may be, if it be his blessed Will.

Q. In what manner must we pray to God?

A. With Humility,
Purity,
Charity,
Fervency,
And in the Name of Christ.

SECTION VIII.

Q. Who were allowed by the Primitive Christians to put up
the Lord's Prayer?
A. None but the faithful: who, as soon as they were baptized, were
taught that to say, Abba, Father; in token of their adoption as
sons of God.

Q. Repeat the Lord's Prayer.

A. Our Father, who art in Heaven, Hallowed be thy Name, Thy
Kingdom come, Thy will be done in Earth, as it is in Heaven; Give
us this day our daily Bread; And forgive us our Debts, as we forgive
our Debtors; And lead us not into Temptation, But deliver us from
the Evil One: For thine is the Kingdom, the Power, and the Glory,
ever and ever. Amen.

Q. What is the meaning of the several Petitions in this

A. The first petition of God himself, our heavenly Father, that His
Name and His Holy Name may be glorified and reverenced above all
things; that His Kingdom may come; that His will may be done in
Earth, as it is in Heaven; that we may have our daily Bread; that we
may be forgiven our Debts, as we forgive our Debtors; that we may
be delivered from the Evil One; that we may be preserved from all
temptations and deliver us from the Evil One.



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